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When Ideas Give Out

AN EDITORIAL

Passionate Appeal

HARRY R. KEATES

Friends House and Its Work

PAULINE TERRELL

The Quaker Inauguration

RAYNER W. KELSEY

Messenger of Peace

SUPPLEMENT

Pacific School of Religion Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

CONFERENCE TO CONSIDER HUMAN STRIFE

The question of strife in human relationships and what can be done about it will occupy the attention of a group of teachers, ministers, social workers and students at a conference in Buffalo, N. Y., April 4-6. The conference is under the auspices of the Fellowship of Reconciliation and offers a congenial meeting place for those who may be able to take a part of Easter week for threshing out the problems connected with building a more friendly society, both economic and international. The leading addresses will be by Harry W. Laidler, of the League for Industrial Democracy, Wilbur K. Thomas, former secretary of the American Friends Service Committee and Professor Harry Overstreet of the College of the City of New York. Bishop Paul Jones of the Fellowship of Reconciliation will preside at the discussions which will occupy the larger part of the conference. All the meetings will be held at the Y. W. C. A., 19 West Mohawk St., Buffalo, and accommodations at low rates will be available in the vicinity. Information in regard to the conference can be got from the Fellowship of Reconciliation, 383 Bible House, New York City or from Douglas P. Falconer, 52 Niagara St., Buffalo, N. Y., who is chairman of the local committee.

JAPANESE TO STUDY SOCIAL ECONOMICS

The churches of Japan are preparing to study the serious problems of land, capital, labor, their interrelation and significance for the Christian cause, in a national conference on social economics to be called next summer. Already in anticipation study groups of pastors, teachers and missionaries have been organized in Tokyo and Osaka, and others will be brought into action in centers throughout the empire as the movement gains momentum. The motivating force back of such a general research into the relation of Christianity to social and economic problems is Toyohiko Tagawa, and to help finance the venture he is giving public lectures here and there, with paid admissions filling every hall. Recently a secretary of the law department met with the ministerial association of Tokyo, in which there is a membership of about 120, and for three hours studied with them the findings in a case-study of 506 communists arrested some time ago in Tokyo. Such a communist movement from the top of society quickly penetrates the social mass and workmen are easily incited to radical thoughts and deeds, hence the government's anxiety to enlist the support of the churches in meeting these conditions with a constructive social program.

FOUR THOUSAND DOLLARS FOR TWO BOOKS

Under the conditions of the John C. Green Income Fund the American Sunday-School Union is seeking by the prize contest method to secure manuscripts for two books on popular religious themes. They offer a prize of $2,000 for a manuscript on "Religion in Education," and another of $2,000 for a manuscript on "The Heroic Appeal of Christianity to Young People." The one on "Religion in Education" should show, according to the announcement, "the educational worth of the Bible, and of religious teaching based upon it." The style should be popular and readable, with a wide appeal. It "should have a convincing message to voters, lawmakers, parents and teachers." The offer of a prize for a manuscript on "The Heroic Appeal of Christianity to Young People" is "based upon the conviction that young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living." The form may be what the author chooses. The contests close March 1, 1930. The Editorial Department, American Sunday-School Union, 1816 Chestnut Street, Philadelphia, Pa., will furnish full particulars on request.

EARNINGS OF WORKING GIRLS IN CHINA

Here is a picture of the life of a working girl in China, which is good for every girl to see. "We", writes the industrial secretary of the Chefoo Y. W. C. A., "in a city of hand-craft industry, can look out from our windows into the rooms of an embroidery shop in our neighborhood where the girls are at work from seven in the morning until six at night. They come on foot down the dusty road to work, walking slowly, for almost without exception they have bound feet. But it is a gay, chattering group dressed in cotton garments, jackets and trousers, often of bright colors. Each girl carries a square of cloth in which is her lunch of coarse, hard cornbread. The youngest workers of eight or nine are set at the crudest tasks and earn 300 coppers a month, but the oldest and most skilled sometimes earn as much as four dollars gold a month."

PROGRESS IN INTERRACIAL RELATIONS

During the last decade the Negro population of Cleveland, Ohio, has increased to about 75,000. Home mission agencies of the Presbyterian Church have recognized in this situation an opportunity to promote goodwill, and an experiment station in racial cooperation and human understanding has been opened by the agency, with the old Woodland Avenue Presbyterian Church, located at the heart of the Negro population of the city, as its center of operations. The board of control is made up of both Negroes and white representatives, and several university graduates are included among the Negro leaders.

SIXTY-ONE THOUSAND PLUS FORTY THOUSAND EQUALS THE GOAL

Friends have contributed a little more than $61,000 for their foreign missionary work during the past eleven months, leaving $40,000 yet to be raised.

ONLY TWENTY-SEVEN DAYS REMAIN

Can we make the goal? YES, if every Friend in the Five Years Meeting will *run* and not *walk* in the last lap of the race.

Give loyally, generously—and rush your contributions through the regular channels to the Five Years Meeting treasurer on or before March 31, 1929.

The grandstand is filled with eager watchers. We can't afford to fail.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street
RICHMOND, IND.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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When Ideas Give Out

ONE day Bishop Francis J. McConnell was standing on the streets of Shanghai and saw two Chinese coolies shouting at each other, their noses but two inches apart. Behind each disputant was a crowd of spectators. "What is this?" asked the Bishop, and was told that a Chinese fight was on. "A Chinese fight!" he exclaimed; "I've been here five minutes and nobody has hit anyone." "You don't understand," came the response. "In a Chinese fight the man that strikes first indicates thereby that his ideas have given out."

Implications of this incident are obvious. The nation that declines to trust its cause to conciliation and arbitration but commits the overt act that leads to war, admits before the world the paucity of its ideas. It reverts to the low level of brute force. The spectacle of nations continuing to build up navies and armaments is a glaring admission of mental weakness. Ideas have given out.

Governments display the same weakness at home. They do not trust their citizens with the fundamental rights of free speech and free assemblage which are guaranteed by constitutional provision. During the war, hundreds of people in this country were railroaded to prison for having the courage to express their convictions against the strife and now, ten years afterward, fifteen hundred of these men and women, solely for their utterances are without the rights to vote, hold office or serve on juries. Are these people thus to be punished indefinitely just because they spoke out against the war? Even in these piping times of peace, it is not infrequent that citizens are denied the rights of free speech and free assemblage when they wish to protest against what appears to them to be wrong and injustice. Is it not a sorry admission on the part of the government that such recourse must be taken? Is it not an admission that some cause which is not able to stand criticism is being bolstered up by force with the aid of the state?

Then come unofficial but officious organizations which imitate the government by suppressing free discussion of public questions. They do so in the name of defense! Declining to meet the issues in the open, they circulate vicious falsehoods and resort to nefarious innuendo in the cause of one hundred per-cent Americanism. It's a sure sign that mental machinery has broken down. Ideas have given out. Nothing is left but stupid force.

There is a manifest poverty of ideas in our treatment of crime. Witness the death penalty for murder —a barbarous hang-over from the dark ages. As has been so aptly said, "The death penalty does not reform, does not deter, does not protect, does not accomplish a single legitimate end of punishment." Yet how helplessly and fearfully we cling to it! Instead of showing signs of progress in intelligence there is a hue and cry for making yet other crimes subject to capital punishment. We are going blindly on the assumption that one wrong corrects another, that official murder atones for private murder. We are seeking vicious vengeance rather than Christian reform. In short we are poverty-stricken of constructive ideas. Moral issues should be dealt with in moral strength, but we frantically fall back upon the savage procedure of the middle ages.

Perhaps we may press the implication of Bishop McConnell's story more closely, into the realm where men and women live daily. How easy it is to go with the crowd, to accept the popular opinion and prejudice, to allow the mob to fix our standard of thought and conduct! If some brave and adventurous soul presumes to express convictions contrary to the common trend, do we frankly and fairly match our ideas with his? Not often. It is easier to dispose of him by dubbing him a "red" and a radical. We admit thereby that our ideas have given out.

When we do join the issue with some one who differs with us on some question on which we feel deeply, what is our attitude of mind? Are we able to exchange opinions freely and sympathetically? To present our views evenly and dispassionately? Certainly we do not consider so far forgetting ourselves as to resort to physical force, but do we sometimes lose our tempers? If so, are we not making it manifest that our own ideas have failed us?

There is another way in which we confess the weakness of our ideas, if we but stop to realize it. All of us have conceptions of truth which we cherish deeply, as deeply as life itself. What is our reaction toward the expression of other conceptions which seem to run athwart ours, but held by people equally sincere? Do we maintain that our own interpretation is the sole truth and that to protect it the other interpretation should be suppressed? Is this attitude itself not a confession of the weakness of our position? When we invoke authority, whether state or ecclesiastical, to suppress the free interchange of thought on vital questions we are resorting to force in much the same way that the nation does when it declines to accept arbitration and takes up arms for

God and native land. This is a hard test for all of us. Sometimes it seems we *must* put forth the hand to stay the ark of truth. As a matter of fact we generally do truth the least service when we so defend it. We ourselves are truth's chief defense—our lives, the spirit which we manifest, the kindliness and sympathy which we radiate, the charity which we show toward others.

In any event, the cause of truth is poorly served by a display of intolerance and force. When we give evidence that our ideas have given out our cause is immeasurably weakened. By Christian poise and a spirit of quiet confidence, we give convincing expression of the depth and soundness of our faith, of resources of strength which may be drawn upon without reserve.

A Passionate Appeal

By Harry R. Keates

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:1-2.

THE foregoing words are a climax to the emphatic doctrinal statements set forth in this remarkable epistle. Paul had not yet visited Rome, where evidently there was an "ecclesia" or assembly formed by those spoken of in Acts 8:4, "they that were scattered abroad went every where preaching the word," and to these, the message is addressed, and was doubtless intended to prepare the way for his coming.

These Christians were evidently thorough-going in their profession, even though they were in the heart of idolatry, for the writer uses these words: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Yet there are evidences of problems and difficulties which needed solution, hence we find commendation and admonition combined with doctrinal emphasis, for their encouragement and instruction.

The theme of the epistle is "The Gospel of God" in which Paul declares himself to be a servant of Jesus Christ, called to be an Apostle. Separated unto the gospel of God, he does not propound a new religion, but the fulfilling of the promises made of old to the fathers; and of which he is not ashamed, declaring it to be "the power of God unto salvation to everyone that believeth; as it is written, "The just shall live by faith."

Paul deals with the gross wickedness of mankind resulting from the fall, implicating Jew and Gentile alike, for all have sinned and come short of the glory of God as seen in the holiness and justice of God, and the righteousness of the law, which brings universal condemnation and from which there is no escape except through mercy shown in Christ Jesus.

The Jew boasted of his Abrahamic descent and claimed the privileges of the covenant made of God to him and his descendants, and in many things they were outwardly legalistic, but in heart they were condemned, as were the Gentiles for their sinfulness.

But while the whole world is thus brought in as guilty before God yet the righteousness of God is seen in the provision of a Saviour, through whom justification unto eternal life is declared, in the third chapter, verses twenty-one to thirty-one, and again in chapter five and verse one; the doctrine of justification by faith is set forth as the basis of man's salvation.

The fall in Eden came through listening to the voice of Satan and obeying him, and thus disbelieving God. The way back to God is by renouncing Satan and his works and believing God.

The sin question is discussed in chapters six and seven, culminating in assured victory through Jesus Christ our Lord in the last verse of the seventh chapter.

The emancipation of the believer from the legalistic covenant and his heritage in the covenant of Grace, which is the heart of the gospel message is found in the eighth chapter where the realm of the Holy Spirit is unfolded. In the preceding chapters he has been mentioned but once, namely in chapter five, verse five, in this chapter he is mentioned nineteen times. In chapters nine to eleven the Apostle pleads for his countrymen that they may become partakers of the heritage of the grace which is in Christ Jesus together with their Gentile brethren.

Having set forth God's dealings with man from the beginning, and the wonders of the Gospel of Grace in the new dispensation, he gives utterance to the impassioned appeal, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God."

Under the Mosaic law the priest offered to God the bodies of the victims slain; now the plea to present our bodies a living sacrifice, is to consecrate them, with the living souls dwelling therein to God, holy and acceptable unto him as a reasonable service; not merely the natural faculties of our bodies, and they are many and varied, but a spiritual service desired of God.

The term sacrifice implies "to surrender, relinquish or yield for the sake of another." Taking this as an acceptable definition, where shall we look for its supreme manifestation? Is it not found in John three and sixteen, where the father heart of God gives up his own beloved Son to become an atonement for a lost world? Was there ever a greater sacrifice than this? The Father gave his only Son to a lost world, that through him and his sacrifice, the world might be given back to God, holiness, happiness and heaven. Surely this joint sacrifice of the Godhead to save us from the guilt and penalty of our sins and restoring us to sonship, joint heirship and fellowship in the Kingdom of Grace is superior to all others and may well challenge us with all our weakness and unworthiness to yield our bodies to him moment by moment as a reasonable service.

The great achievements of life are brought about by wholehearted devotion to the undertaking, and not otherwise, for half-heartedness would surely mean failure. If this be true in so-called secular things, how much more so in the spiritual realm!

True dedication to God calls for a conscious renunciation of those things which are only self-pleasing, and an enthusiasm for the things of God. Christ expects the devotion of our whole being to him "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The true lover is devoted to the object of his affection and will gladly forego any merely self-gratification that he may bestow it upon her whom he loves, and therein finds delight, even though it costs him something to accomplish it. Love must be the motivating power in our lives, ardent, impassioned, enthusiastic, if we come to know the joy of self-sacri-

fice. Consider him "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The world spirit is enmity against God because of its sinful nature. Conformity to its standards separate men from him and unless repented of must separate them eternally; therefore be not conformed thereto "but be ye transformed by the renewing of your mind."

This does not infer a transitory change of mind, for the cross must not be lost sight of in the living sacrifice—a dying daily—"and they that are Christ's have crucified the flesh with the affections and lusts;" and again, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The transformation is that which is wrought from beyond ourselves, by the Holy Spirit in regenerating and sanctifying grace, and subjecting to his leading that which is the good and acceptable and perfect will of God, manifesting a spirit of humility and striving together for the saving of souls which is the reasonable service of the church.

Pasadena, California.

If you want to live in this world, doing the duty of life, and yet not absorbed by it, the one power whereby you can so act is, that all shall be consecrated to Christ, and done for His sake.

—ALEXANDER MACLAREN.

The Season's Autographs

BY STELLA V. CARVELL

WINTER

Oft beneath my careless tread in the soft snow,
Wavelets ripple gently as the March winds blow,
Curling over and back, thither and yon they wind
The autographs of the Winter mind.

SPRING

In the Spring, the apple blossoms' pinky cream
Floats into the crystal clear blue of the air,
With odors sweetly tangible, yet faint they seem—
The autographs of May's winds fair.

SUMMER

Summer's gay and laughing music fills the day;
Flowers, tall and fair, nod their heads together
At dust that blows in clouds across the main highway—
Autographs of the wind in August's weather.

AUTUMN

The breath of Autumn comes over the brown fields
Of apples and grape clusters—grain within the barns—
And the countryside is mellow with harvest yields,
Autographs of the wind that floats, yet warns.

Vassalboro, Maine.

Friends House and its Work

BY PAULINE TERRELL

IT IS a common joke in Europe that everything in America is "bigger and better" than its counterpart in the Old World. But not even the ablest exponent of that theory could say it holds good in the case of the Friends headquarters in Richmond or Philadelphia as compared with those in London. I know from personal experience how homelike and friendly is the atmosphere which radiates from the Central Offices at Richmond, but the building itself would seem quite small and antiquated if placed alongside Friends House, the beautiful new headquarters of the English Friends in London. Its Quaker architect, Hubert Lidbetter, was presented with a medal last year by the Royal Institute of British Architects, thus recognizing Friends House as the best building erected in London in 1926.

There was some fear among a number of English Friends, particularly at first, that it was a mistake to build such handsome headquarters, in view of Friends' staunch stand for simplicity all these years. But most of them are now agreed that the work can be much more efficiently done in the new offices, and the simplicity which reigns throughout saves it from being an unseemly setting for Friendly activities. It is a long, low brick building located on one of London's business streets in the center of the city. The plain exterior is just saved from hinting of factory by the great stone pillars at the main entrance and again at either side. The doors of the main entrance are never open except at the time of a public meeting, so that usually one must go to the side entrance, facing onto a small garden, and here one is greeted by the big, jolly porter, a former London policeman, who lost his position because of his conscientious objections to war. If it is the building the visitor wants to see, he would do well to go first to the Central Office, where he will find Willian F. Nicholson, the Secretary of London Yearly Meeting. The latter's friendly, genial manner makes one welcome at once, and his long and intimate association with Friends' work at headquarters makes him the ideal guide for the visitor who is thirsting for information that is more than dry facts.

There are four floors of offices, committee rooms, etc., at Friends House, besides the basement, where the restaurant and tea room is located; and there are more than 60 workers on the staff. Beginning at the top floor—which is the unorthodox way I usually follow—one finds the offices of the Central Education Committee, Home Service Committee, Peace Committee, Temperance Union, and Tract Association; while the Coalfields Distress Committee has appropriated two rooms this winter to care for the business end of its work. An interesting feature of the Central Education office is its library of education and child psychology books—the best collection of its kind in London. The Committee's work is divided into three sections, which deal with religious education in Sunday Schools, Adult Schools, and Friends Boarding Schools. London Yearly Meeting has eleven boarding schools under its management, and the Committee has a list of 2,000 Friend teachers in these and other schools, with whom the Secretary keeps in touch. As for the Sunday Schools, the term means scarcely the same thing in England as in America, at least among Friends. Few of the meetings have what we term a Sunday School, just before or after the Sunday morning meetings, but a good many have a short children's meeting on Sunday morning, and the children then come into the adult meeting for the last twenty minutes or half hour. The 151 Sunday Schools affiliated with the Central Education Committee, however, exist largely for non-Friends. They are usually held in the poorer districts, in connection with settlement work. They have an enrollment of 14,000 children, with some 1,800 teachers, a considerable number of whom are unconnected with the Society, though efforts are made to draw them into some association with Friends and some appreciation of what the Society stands for.

The Home Service Committee is active in developing centers in the home field to "spread the influence and the message of Friends, more particularly amongst the

many earnest minded seekers after spiritual religion who are outside the borders of any organized Christian community." There are seven or eight such centers in various parts of England, and recently work has developed in the coalfield area. One of the finest bits of work started by members of the Committee is the new Settlement in the Rhondda Valley, South Wales, where the coalfields distress is most appalling.

The Peace Committee does a great deal of valuable, constructive work under the leadership of Kathleen Innes. More than a year ago we in Geneva met the group she brought over from England to attend the Assembly of the League and the fortnight of lectures in the School of International Relations. She did the same again last summer and also took a group to visit The Hague during the session of the Permanent Court of International Justice in June.

In the office of the Friends Temperance Union, American Friends may always count on a hearty welcome from J. W. Harvey Theobald, that inveterate traveler who has seen more of the United States than most Americans. He is one of the few English Friends who has reached the Pacific Coast, and the only one I have met to whom I can talk about Oregon Friends and Pacific College!

The second floor of Friends House is devoted to the Friends Service Council, of which Carl Heath and Harry Silcock are the general secretaries. And here I am on very familiar ground! There are 25 of us on the Council staff, plus three workers in the Polish Handicrafts Department. Besides the general and field secretaries, finance secretaries, etc., there is the Hospitality Committee, which helps foreign students find comfortable homes when they come to London, and there is also the Education and Students' Committee, which has an extremely interesting work to do among foreign students. In a recent report to the Council, Winifred Cramp, the Secretary, told of some of the extraordinary requests that come from people who wish to study various phases of English life. Last summer, for example, a group of Japanese Buddhist priests wanted to see something of the church parish system in England and came to Friends for help. They had read a little about Quakerism and were convinced that the Quaker philosophy was so like their own that they could trust any clergyman Friends recommended!

The next floor below is given over to Committee rooms and the large, comfortable Reading Room. On the main floor one finds the Central Office, the Book Shop, the Library, the Small Meetinghouse, and the Large Meetinghouse, with a courtyard and fountain in the center of it all. The library has a very fine collection of Quaker records and is used by all kinds of people for research work. The Large Meetinghouse, built especially for the sessions of London Yearly Meeting, seats more than 1,500 people in its comfortable leather seats. The simplicity characterizing the rest of the building has been maintained here, but with perhaps even greater beauty of line and tone color. The size of the auditorium and its splendid acoustics have made it much in demand for public meetings sponsored by other organizations, as well as Friends. Last summer the Anthroposophical Society, founded by Hugo Steiner, held its ten-day World Conference in the Meeting house, and the corridor and adjacent Committee rooms were filled with curious exhibits of paintings, wooden toys, and tooth-pastes, illustrating the anthroposophical theory of life.

During the Christmas season our staff gave a party to all the colored children of London—some 140 of them. It was an unforgettable sight to see the little black faces and kinky heads bobbing up and down in that dignified Meetinghouse, and hear the youngsters beat time happily to the songs that some of the best Negro artists in England were singing to them. This is the second year that the Friends House staff has given such parties, and they have received considerable publicity and much favorable comment in England and among the Negroes in America. The staff is now planning a party for 100 old people from a nearby workhouse.

With more than 60 members on the staff at Friends House, it is rather more difficult to get the family spirit that one finds in a small group. It is easy for those working in the Service Council, for example, to know one another well, but to see almost nothing of those in other departments. Personally, however, I have found that the lunch hour and the ten-minute interval for tea in the afternoon have practically solved this difficulty. Nothing can compete with the delightful cameraderie of tea time for becoming acquainted with one's neighbors!

One of the most important links for members of the staff, is the 15-minute devotional period every Wednesday morning for all workers in Friends House, and the meeting on the other mornings of the week for the Service Council workers. These give us a sense of unity and of meaning to our work that are invaluable. For it is then that we realize afresh the spirit which underlies it all, and we feel something of the wonder of personality and of the privilege which is ours, of working *with* people all over the world.

HAVEN OF REST

By MARY LOUISE JEFFERIS

I may not see Thy face and live,
Yet Thou a secret place wilt give
From every ill, from storm and stress,
My wounded soul to bless.

My spirit falters, doubts, I know;
I often faint and weary grow;
I may not see, for me, Thy way,
But always I must pray.

When life is done, the long night come
And dole of toil, and time be run,
I then may lean upon Thy breast;
Shall understand and rest.

Portsmouth, Virginia.

CENTERVILLE NEWS ITEMS

The Women's Missionary Society of the Centerville, Indiana, Friends Church observed the World's Day of Prayer for Christian Missions February 15, by sponsoring an all-day prayer meeting of the three missionary societies of the community at their church. At ten o'clock about forty women and four men assembled for the morning services, which consisted of hymns and prayer as outlined by the World's Prayer League for Missions. This entire program was carried by women from the different societies, Methodist, Disciples and Friends.

A noon lunch and social hour followed, during which the entire group enjoyed looking at a display of curios and needlecraft which had been obtained for the occasion from the Friends Central Office.

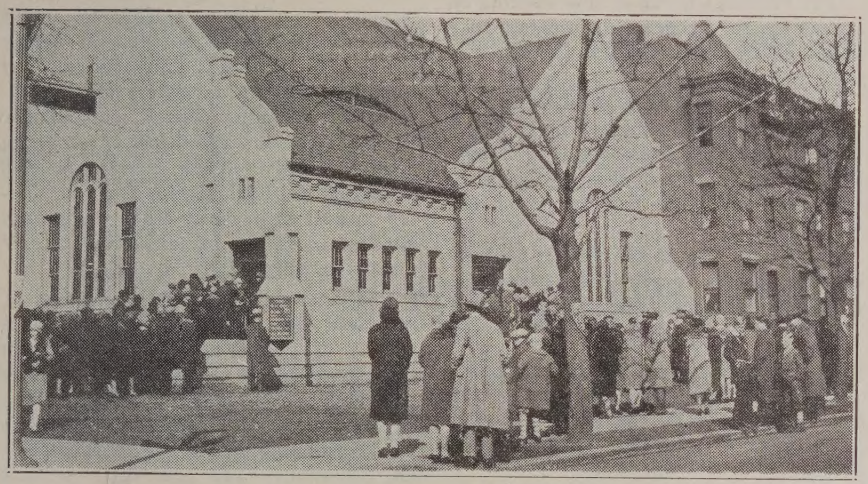
During the afternoon short talks were made by the three ministers of the community on assigned missionary topics, and the remainder of the program was arranged for meditation and prayer. The event was most beneficial.

Another interesting and rather unique piece of work done by this society is the sending of an annual holiday box to one or other of the fields, at home and abroad. The entire year is used in the collection of materials for the box by the following plan: At each of the monthly meetings of the society the president announces the type of ten-cent gift which is to be brought by each member to the succeeding meeting. School supplies are brought to one meeting, toilet articles to another, sewing materials to another, and so on throughout the year. Then on the last Sunday before the packages are mailed the entire meeting is given an opportunity to share in the project.

In this way a large number of useful articles are collected, and the last minute pre-holiday rush is eliminated, to say nothing of the interesting stimulus given to each meeting of the society as the gifts come in one at a time. One member is given the opportunity of keeping and classifying the accumulating articles so that the work will not only be done in an orderly fashion, but also an accurate record is kept for future reference. A fine start has already been made on the 1929 holiday box.

The Quaker Inauguration

BY RAYNER W. KELSEY



WASHINGTON FRIENDS MEETINGHOUSE
Picture Taken by R. W. K. a Half Hour Before Meeting Time on March 3rd.

I HAVE read accounts of journeys to inaugurations in the pre-railroad era, when people rode for days or even weeks in carriages, through hub-deep mud at times, to reach Washington by March 4th. Compared with such a venture, our trip by automobile over super-smooth pavements from Haverford to Washington, one hundred and fifty miles, was the child's play of pampered children of a new age.

As an aside to old Earlhamites, of the vintage of 1898-1900, a few "personals" may be allowable. We called to see Herman Stabler at his office but he was away in Oklahoma on conservation business for Uncle Sam. With William D. ("Daddy") Collins we fared better. At his imposing desk in the Department of the Interior, he received us with old-time joviality. Yet he could give us no pointers on seeing the inauguration. His word was: "We, here in Washington, do not go to inaugurations. On that kind of thing we are hard-boiled." J. Bennett Gordon was next—and a vigorous Bennett he still is. He is Director of Research for the Republican National Committee, and we found him in some difficulty because of a temporary infection of the ear, which impaired his hearing. He explained the inconvenience of dealing daily with numerous politicians who had important matters to discuss, but who did not wish to raise their voices! Finally, at the meetinghouse the next day, we were cheered by the greetings of our dear old Earlham friends, Joseph and Huldah Janney, and Earle J. Harold.

First-day, the third of the month, was to Friends the great day of the feast. Incidentally it was the one clear, beautiful day that we experienced in Washington. All Friendly people and many others turned toward the Friends (Orthodox) meetinghouse at the corner of Thirteenth and Irving Streets, N. W. We were told to be there not later than 10:50 o'clock. In order to be forehanded, however, we arrived before 10:30 and found a veritable multitude waiting for entrance. We should not have seen the inside of the meetinghouse that day if our good friend, Augustus T. Murray, had not come to our help in the nick of time. With the aid of a broad-shouldered policeman, he made a way for us through the crowd on the steps. When we entered the meeting room, we found it already filled to capacity. There were about 325 people inside, and perhaps twice that many were turned away.

President-elect and Mrs. Hoover and their two sons came into the meeting just after it had settled into silence. There were some others in the party, including Mrs. May Leavitt, Herbert Hoover's sister, whom we had known at Newberg, Oregon, in the old days. There were also the inevitable Secret Service men who kept a sharp eye during the meeting on all who were seated near the Hoover family. We heard a ripple of applause on the outside as the party approached the door, and we were told afterwards that Herbert Hoover, by a forbidding look, brought the incipient applause to a close.

From expressions I heard on several sides before and after the meeting, I judge that many who were present felt that they were witnessing an outstanding event in the history of Quakerism. Certainly there was reason to feel that a heavy responsibility had been placed upon American Friends in general, and upon Washington Friends in particular. And it may be truly said in the language of early Friends that the meeting itself was a "weighty, solemn occasion."

Among the Friends seated on the platform were Augustus T. Murray, Lindley D. Clark, Esther Morton Smith, J. Edgar Williams, Lewis C. Moon, and the representative of THE AMERICAN FRIEND, with a few others. After a period of silence, Augustus T. Murray rose and, for the help of those present who were not Friends, explained briefly the Friendly type of worship, making clear the meaning of silence in our meetings.

A statement was then made on behalf of the Monthly Meeting by Lindley D. Clark, welcoming all who were present, including Augustus T. Murray, who has come to live in Washington for a time to help the meeting in its new responsibilities. A hymn was then sung by the congregation.

After another period of silence, Augustus T. Murray rose and gave a brief message based upon Paul's words to Timothy: "For God has given us not a spirit of fear, but of power and of love and of a strong mind." It was a powerful and appealing statement of the potential strength of a life from which fear is cast out and in which love is enthroned. While no reference was made to the presence of the President-elect, probably there was no one present who did not feel the appropriateness of the message to the occasion. There were two prayers from visiting Friends and another hymn. The only clear reference that was made to Herbert Hoover's presence was in the prayer offered by Esther Morton Smith, of Philadelphia Yearly Meeting, which will be mentioned below. There was another impressive period of silence and then the meeting was closed in the usual Friendly way by the shaking of hands on the part of those sitting on the platform.

Those who did not read the following description in the news dispatches may be interested to note the comparison by the newspaper writers of the services attended by the Coolidges and Hoovers respectively:

"And as the Coolidges sat there in the shadows cast by the stained windows and rose and knelt alternately in hymn and prayer, Mr. Hoover and those who are closest to him communed in the unpretentious Friends Meetinghouse on Irving Street, where there are no rituals or methods of worship as there are in the larger denominations.

"There were hymns and prayers; of the latter, vocal and silent ones and withal an impressive quietness about things. The fastidiousness and rustle of silken frock that characterize other religious services were lacking. It was just a small body of people come together for the quiet and peaceful sanctuary that their worshipping place affords.

"There was a sermon, a brief one, given by Augustus Murray, of Palo Alto, California, who carries no clerical prefix to his name. And in the course of

things Miss Esther Morton Smith, of Philadelphia, got up and asked divine assistance for Mr. Hoover. It was the only reference to him. 'For one of us upon whom his fellow countrymen have placed a great responsibility,' she prayed, 'we all come to Thee again for thy good will and ask that Thou give him thy everlasting grace.' "

The program on March 4th is familiar to all Friends through the radio and the daily press. To those who have not stood out in front of the East Portico of the Capitol, in typical inauguration weather, waiting two or three hours to see the oath of office administered, one is almost tempted to extend congratulations. The comforts of a radio at home will always be deeply appreciated by one group of Friends who went through the ordeal in the drizzling rain, but who are glad nevertheless that they saw the first Quaker President inaugurated. They will, however, treasure still more in their memories the little meeting of the day before, at Thirteenth and Irving Streets —"the Quaker inauguration."

ACTIVITIES AT SABINA

A few events of more than passing importance have taken place in Sabina, Ohio, within the last six months. On the evening of November 28, a Thanksgiving service was held in the Friends Church, all the churches of the community cooperating. The pastor of the M. E. Church brought the message of the evening and the choir of the Friends Church furnished the special music.

The men of the four churches of Sabina met in the late fall and formed a Men's League. At the initial meeting, O. Herschel Folger of Wilmington Friends Church was speaker. Dr. Wilson of the Church of Christ was the speaker at the second meeting. In connection with the last meeting the results of the community scoring were given, followed by an address by Dr. B. O. Skinner, President of Wilmington College. The next meeting is to be held at an early date. The Advisers for this League are the pastors of the four churches, and the superintendents of the schools.

On December 19, a church supper and entertainment followed by a Christmas tree was held at the Friends Church, the children also receiving a treat. A union service was held at the M. P. Church on the preceding Sunday night, the choir from the four churches rendering a cantata which was enjoyed by a large and appreciative audience.

The pastors of the four churches have made plans for a closer cooperation by means of union services on each Sunday evening. The first of the services was held December 2, at the M. E. Church, at which time Russell E. Rees, pastor of the Friends Church, spoke on the "Value of Adversity." One of the interesting things about these services is that the speaker is not announced beforehand, it being decided by the pastors and kept as their secret.

The Friends Church is now working on its pre-Easter program, leading up to a series of night meetings to be held the week before Easter.

Marie Cassell held a conference with the Sunday school workers at the pastor's residence on the evening of February 7. Much enthusiasm and renewed vigor in the work resulted from her visit.

The pastor and family expect to move into the parsonage within the next month, it having been leased the past year.

INDEPENDENCE QUARTERLY MEETING

Independence Quarterly Meeting was held at Vera, Oklahoma, February 15-17. Two visiting ministers were present, L. Herbert Reynolds of Cherokee, Oklahoma, and F. H. Clark of Wichita, Kansas. The program was based on foreign missions, and in keeping with that thought, the Committee on Missions of the Yearly Meeting sent Herbert Reynolds. Through his messages the horizon was enlarged until all felt the meaning of the challenge of our Lord when he said, "Go ye."

On Friday at the Workers' Conference the problem of the non-participating membership of the church was discussed and at the Ministry and Oversight meeting the question of the qualification of the ministry of the Quaker church was discussed largely by the laymembers. In the evening Herbert Reynolds brought a message on the theme, "Extremity and Opportunity." He said, "We are living in an hour of suspicion; of broken vows; of human suffering; and an hour of unrest, but man's extremity is God's opportunity." Saturday morning he spoke on the theme, "What Is Your Food?" "Men," he said, "are living on cheap literature, pleasures of the vilest type and material possessions. Standing on the very borders of a great mission field the disciples had to get—not to give. Jesus recognized in the woman of Samaria, a mission field."

Saturday night, the Christian Endeavorers gave a program consisting of the histories of the different monthly meetings and several original poems written on Christian Endeavor. The poems were judged and the award of a gold C. E. pin went to Hollis Carter of Independence Meeting. Sunday morning Herbert Reynolds spoke on the theme, "Come On! Let's Go!" He said that the call of God was a call from self-ease to a life of action; a call not to retreat, but to go forward; and a call to a leadership that leads.

A TRIBUTE OF LOVE

Editor THE AMERICAN FRIEND:

In the passing of Dinah T. Henderson and Martha N. Lindley, as noted in THE AMERICAN FRIEND for February 7, two "great women" have finished the tasks they were given to do, and so nearly reached the hundredth anniversary. They were cousins, the daughters of two sisters, Mary Lindley Towell and Eleanor Lindley Newlin, members of a large Quaker family. Their lives paralleled closely in faithful service for the Master as well as in many other ways, each passing on in the same month of their ninety-second year.

The "stewardship of time and money" practiced by Dinah T. Henderson is worthy of special note. She served as superintendent of the Sabbath School in her home neighborhood for more than twenty-one years consecutively. This meant not only blessing to the immediate community but four other schools and churches in adjoining neighborhoods were organized and are still maintained —largely because of the influence and faithfulness of the sacrificial service of Dinah T. and John Henderson. Never did parents toil and economize for their children more than did these two for the Church. Scores of young men and women were helped in securing an education for the ministry or missionary work by these two servants of the Lord. Many Bibles and other books were given away to help in the study of the Word. There was never any ostentation or praise of self in their giving. It was a matter of conscience and of privilege. To show something of her spirit of sacrifice, she remarked casually one time when putting on her wraps, "I needed a new coat very much this winter, but it's in the Humerick church." This was one to which they had given most liberally. What an inspiration in such a life! No luxuries or fineries and few modern conveniences for the home, little money spent in traveling or otherwise, but hours, days and years stored up in a century of service passed on in dollars, for others to have the blessing and privilege of the study of God's Holy Word.

Martha N. Lindley's life was characterized by deep devotion, faithful service in all lines of the church work—a strong belief in the inerrancy of the Bible, an unwavering faith in Jesus Christ the Lord and her personal Savior and Friend.

MARTILIA COX.

Long Beach, Cal.

Religious ideas are a means of actuating the will; they give direction and meaning to feeling, and it is through ideas that man has slowly raised himself to the vision of religion as life, and the religious life as a reasonable service.—GEORGE GALLOWAY.

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A GOOD BEGINNING

IN THE language of the athletic field, President Hoover got off to a good start on March fourth. So far as his inaugural address can be taken as a token of the spirit and purpose of his administration, he has justified the confident hopes of his friends who are also the friends of good will and of public decency and order. How fine and heartening it was that in the very forefront of his message he threw out boldly and unequivocally the challenge to individual law observance as the foundation of sound government! In order that readers may have ready reference to the President's terse expression on this point, we quote the following sentences:

"A large responsibility rests directly upon our citizens. There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large numbers of law-abiding citizens is supplying the rewards and stimulating crime.

"I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my own abilities, but the measure of success that the government shall attain will depend upon the moral support which you, as citizens, extend. The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor. Our whole system of self government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worse evil of disregard for some law is that it destroys respect for all law. For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws. If citizens do not like a law their duty as honest men and women is to discourage its violation; their right is openly to work for its repeal."

Naturally a magazine such as ours would be especially solicitous over the international note struck by the incoming President. This phase of his responsibility was treated in a splendid spirit of comprehension and sympathy. He introduced this important subject with the statement, "The United States fully accepts the profound truth that our own progress, prosperity and peace are interlocked with the progress, prosperity and peace of all humanity." After disavowing for this country all inclination and purpose toward territorial and imperialistic expansion, he declared that "our sympathies are broadening beyond the bounds of our nation and race toward their true expression in a real brotherhood of man"; that America will "do its full share as a nation toward the advancement of civilization by taking a practical part in supporting all useful international undertakings." Speaking more directly regarding agencies for promoting peace, President Hoover said:

"The recent treaty for the renunciation of war as an instrument of national policy sets an advanced standard in our conception of the relations of nations. Its acceptance should pave the way to greater limitation of armament, the offer of which we sincerely extend to the world. But its full realization also implies a greater and greater perfection in the instrumentalities for Pacific settlement of controversies between nations. In the creation and use of these instrumentalities we should support every sound method of conciliation, arbitration and judicial settlement. American statesmen were among the first to propose and they have constantly urged upon the world the establishment of a tribunal for the settlement of controversies of a justiciable character. The permanent court of international justice in its major purpose is thus peculiarly identified with American ideals and with American statesmanship. No more potent instrumentality for this purpose has ever been conceived and no other is practicable of establishment. The reservations placed upon our adherence should not be misinterpreted. The United States seeks by these reservations no special privilege or advantage but only to clarify our relation to advisory opinions and other matters which are subsidiary to the major purpose of the court. The way should, and I believe will, be found by which we may take our proper place in a movement so fundamental to the progress of peace."

Political engagements such as membership in the League of Nations were deprecated as committing us in advance as a nation to become involved in the settlements of controversies between other countries. This position seems needlessly conservative to many, but those who feel differently on this point will have little quarrel with the new President as long as he seeks and discovers other avenues of helpful cooperation in world affairs.

Referring to the "unbounded hospitality and courtesy" recently shown him by our sister republics of the Western Hemisphere as "their expression of friendliness to our country," President Hoover spoke of how we are held by particular bonds of sympathy and common interest with them. "They are each of them building," he said, "a racial character and a culture which is an impressive contribution to human progress. We wish only for the maintenance of their independence, the growth of their stability and their prosperity." The concluding paragraphs of his consideration of this general theme were as follows:

"It is impossible, my countrymen, to speak of peace without profound emotion. In thousands of homes in America, in millions of homes around the world, there are vacant chairs. It would be a shameful confession of our unworthiness if it should develop that we have abandoned the hope for which all these men died. Surely civilization is old enough, surely mankind is mature enough so that we ought in our own lifetime to find

a way to permanent peace. Abroad, to west and east, are nations whose sons mingled their blood with the blood of our sons on the battlefields. Most of these nations have contributed to our race, to our culture, our knowledge and our progress. From one of them we derive our very language and from many of them much of the genius of our institutions. Their desire for peace is as deep and sincere as our own.

"Peace can be contributed to by respect for our ability in defense. Peace can be promoted by the limitation of arms and by the creation of the instrumentalities for peaceful settlement of controversies. But it will become a reality only through self-restraint and active effort in friendliness and helpfulness. I covet for this administration a record of having further contributed to advance the cause of peace."

President Hoover has committed his administration to noble purposes by pacific means. It is interesting to note that the only reference to the old-accepted program, and that an incidental one, is to be found in the above paragraph. Furthermore, the spirit of personal humility and sense of "dedication and consecration under God" are an earnest of the true greatness that should be associated with so great power and responsibility.

THE C. O. AND THE WAR PROBLEM

BY WM. E. BERRY

PERHAPS the popular definition of a Conscientious Objector is one who has definitely decided and declared that he will not take part in the next or any other war. This definition might include some who are cowardly, who are not actuated by the high idealism of service and good will, but who, because of economic or religious connections feel that such a position could be maintained to keep them out of war. This may then be merely a selfish, negative position without any positive, creative force.

Perhaps we might be willing to admit that a C. O. is one who takes a firm stand against any participation in war, "to save his own soul." Possibly all that we do in life we do to "save our souls." On the other hand, Jesus said, "He that saveth his soul shall lose it." Plato (Gorgias 512) said, "I want you to see that the noble and the good may possibly be something different from saving and being saved." The Pharisees were saving their souls and so losing them. If salvation means living up to one's highest convictions, recognizing that that brings the highest fruition of life, then a C. O., as one who follows his highest convictions, would be saving his soul. This entirely eliminates the idea that it means to "cultivate our souls in selfish solitude."

That way of life which recognizes and accepts and evaluates truly all the forces in life, including the most powerful and benevolent force in the world, is religious. The true C. O. must take his stand because of his religious attitude. This does not mean because he has accepted and approved a certain philosophy or belief. This would be a theory to be discussed and argued about, but still a theory. The C. O. must be one who has a certain way of life, a certain attitude toward God and men. Someone has said that religion is the "total outreach of human life toward maximum abundance." A C. O. has certain convictions as to the way to obtain the abundant life.

In this discussion then, a C. O. is thought of as a person who has a certain attitude toward life, toward God and man, so that war has no possible place or excuse. He is one who so acts that if all men did the same, conditions would prevail in the world which would make wars impossible. He may assign as reasons for his attitude that from a practical standpoint war does not settle disputes; or that human life is too precious to be ruthlessly destroyed; or that it is quite incompatible with the fundamental ideals of Christianity and entirely subversive of all civilizing and uplifting agencies. But fundamentally he takes a positive position that there is a force in the world which is constructive and productive of human good, which will remove all cause of war. Perfect love casts out fear. Sins are removed because there is an infilling of the healing and creative power of love. Love eliminates evils by crowding them out and neutralizing them. War is no exception.

In the early days of this country there were many conscientious objectors to slavery. John Woolman, William Lloyd Garrison, Wendell Phillips, John Greenleaf Whittier, and many others, Friends, and non-Friends, conscientiously refused to submit to the idea that slavery was right and with inspiration and enthusiasm moulded public opinion in opposition to the nefarious traffic. After many years there was a sufficient number of conscientious objectors so that it was becoming not only possible but almost imperative that steps be taken to remove the evil. Without this the Emancipation Proclamation could not have been issued. With it, as is now admitted, slavery would have eventually been brought to an end without war and with less disaster both to whites and Negroes.

Having taken this somewhat idealistic conception of a C. O., what reason do we have for assuming that the producing of such individuals in large numbers would take away occasions for war to such an extent that ultimately wars would not occur?

This question, as it appears to me, is not concerning the relative merits of one contrivance as compared with another contrivance, but whether spiritual and unseen forces are the important things for us to be concerned about and to be ultimately reckoned with, if any contrivance is to be effective for the elimination of war or any other human ill.

This is confessedly a machine age. Such marvelous results have been produced by science with its machines that there is a tendency to explain all things from a mechanistic standpoint. "Wonder at these achievements is producing much the same effect upon the modern mind that wonder over the ancient medicine man produced in the primitive tribe." But science has never yielded ultimate reality. It answers the questions what and how and whence, but never why. Science observes phenomena and experiments with it, not to find out truth, but how by certain combinations of physical things it may produce that which may be thought of as good and useful to the human race. Wieman ("The Wrestle of Religion With Truth") says, "Strict science is belief about the working of machines." He also says, "No science can portray that total complexity of behavior called human personality." It cannot explain values such as obligation, love, faith, goodness. A machine, though it may be so constructed as to automatically hand out a cigar and say, "Thank you," can have no real courtesy, which is an attitude of mind, and is spiritual rather than physical.

Many machines have been perfected to make available for human happiness the marvelous power of electricity. This great physical force has been in the world a million years but machines for its harnessing have but recently been produced so as to make it available for the running of many other machines. Its phenomena have been studied and experimented with until gradually means of collecting, directing, and controlling it have been produced. The telephone is of no value except as it allows the power of electricity to operate in a certain way. The potentialities of this wonderful servant of mankind seem almost infinite. Yet even electricity is not the

most powerful and effective force for human good.

From primitive times there has been a faint realization and recognition of the power of benevolent personality. Civilization has progressed as the result of it. Not through war, nor through machinery has the world been elevated. Altruism, recognition of the rights and the value of individuals, with freedom and opportunity for self-expression of the individual are the elements which make possible an ever rising civilization. This was true of ancient Athens at the time when the world's greatest civilization arose. What we need constantly to discover is the means for collecting, directing, and giving opportunity for functioning toward specific ends this force of benevolent personality.

The C. O., previously described as one who bases his life and actions upon certain convictions relative to humanity, is one means for collecting and directing this uconquerable power of benevolent personality. It makes available a curative and expelling force for the relief of human evils, war and others. A relatively few convinced men are sufficient to counteract the evil influence of a much larger number. Ten righteous men in Sodom could have saved that city. Perhaps one can chase a thousand if his heart is right.

The Eighteenth Amendment is essentially a machine created as the result of a certain amount of idealism and conviction which had been growing through years of patient and earnest work. Although the effectiveness of the machine has been greatly handicapped by the lack of convinced persons, still these people of conviction have brought it into being and have enabled it to do a wonderful piece of work to such an extent that greater numbers are falling into line.

What is the ultimate solution of the war problem? Certainly it must ultimately be settled by the power of people convinced that war is inherently wrong and therefore not to be engaged in, and that the force of goodwill will crowd out all occasion for war and therefore to be fostered. This is true whether there is a war problem or whether war is merely a symptom of the more fundamental human relations problem, which will always be with us and ever need the same ultimate solution.

This ultimate solution does not preclude the necessity of devising machines, adapted to the power available and enabling it to come to fruition. These machines will constantly approach perfection and the product be ever more perfect as the power of good will is better understood and becomes more universal.

Oskaloosa, Iowa.

HICKORY STUMPS

BY JOHN C. GEWACKE

Oration winning first prize in the National Oratorical Contest of the Intercollegiate Peace Association, 1928

THERE is an Indian legend which tells the story of two tribes. These tribes lived in the land of the Dakotas. Their continual warfare threatened annihilation, so the chieftains called a great council. Peace was declared, and as a symbol of friendship the hickory trees which were their only source of material for making bows and arrows were cut down. At nightfall the Indians danced in celebration of peace. While the warriors stamped to the rhythmical beat of the tom-toms in and out among the hickory stumps, copper-faced women stood on the edge of the circle watching, wailing, thinking of their dead. The firelight played fitfully over the squatting figures of "lean-faced witch doctors" bent on the business of making peace medicine. Apart, the mighty of the nation sat smoking and making talk, "big talk" of lasting peace.

But it wasn't long until sprouts sprang from the hickory stumps, and by the passing of the old generation saplings had grown. The young braves, tempted with the possibility of making bows and arrows, yielded, and once more war paint was mixed and the tom-toms beat out the wild time of the war dance. The outcome of the legend is obvious, inevitable. There can be no lasting peace until the instruments of war are destroyed.

Many believe that this cannot be until first there comes into the hearts of men a new spirit, a spirit of peace. But some believe that the spirit of peace has come. One writer has ventured that ninety per cent of the civilized people of the world would have peace, if they were not prodded to war by the remaining ten per cent.

During the World War it seemed as if the chief motivating force was hatred. But we forget the tremendous effort that was necessary to bring people to the point of yielding to war. We no longer remember the impelling headlines of 1916: "If you want war, vote for Hughes; if you want peace with honor, vote for Wilson"—and we count it naught that President Wilson was elected to his second term of office largely on the strength of his pledge to keep the United States out of war. We forget the millions of dollars that were spent in spreading war propaganda. We forget that after rational appeals to loyalty and patriotism failed to arouse sufficient support, that the promoters of war resorted to lies. You remember the stories that were circulated about innocent women and children, who were having their hands cut off at the wrists, who were being pinned to trees and buildings by bayonets. But Sherwood Eddy proved that these were mere fallacious stories, common property of both sides, which were used to facilitate war.

Two years ago during Christmas vacation John Seymour came as a guest to my home. He had fought in the British army during the World War and was one of four in his regiment who had survived. After supper as we sat about the table talking, we asked him about the war. At first he was reluctant, but finally he told us of another Christmas ten years before, a war Christmas in No-Man's land. Two regiments, one English, one German, were fighting at an isolated part of the line. Owing to the rough and heavily timbered condition of the country, these forces were removed from communication with the higher officials. The commanders of both regiments arranged that on Christmas day fighting should cease.

Accordingly, Christmas morn, soldiers leaped from their trenches, and English and German clasped hands. That afternoon they played football. British "Tommies" together with "Fritzies" from the enemy line pitted wit and strength against their own buddies. On the side lines men in English drab watched, but with no more joy than did the men in the gray-green of the German uniforms beside them.

Seymour, however, did not play; instead he talked to a German scientist. That young German's degrees of high distinction would not have saved him from court-martial had his conversation been reported to a higher official, for what he told was treason. He said that the German people did not hate, did not want war, fought only because of fear, fear of guns and bayonets at their backs.

The next afternoon as the climax of a terrific siege, the English succeeded in driving the Germans from their entrenchment. In taking account of their spoils this English soldier found his friend of the day before. You know what had

happened, but the tragedy lies not so much in that this young German was deprived of the beauty and dignity of death, as it does in that the spirit of peace in his heart should lay with his mangled body, crushed into the "purple slime" of battle by the instruments of war.

When it takes millions of dollars spent in spreading war propaganda, resortment to lies, and appeals to the emotions to persuade a nation to enter war, and when enemies taught hatred, saturated with war propaganda and in the midst of screaming shells can lay down their guns and bayonets and clasp hands in friendship, there must be in the souls of men a spirit of peace.

At the close of the World War, peace was declared, and when nightfall came, nations danced about their hickory stumps. Alfred Noyes describes this Victory Dance of the nations in one of his poems. In this white man's dance of peace the women do not wail as did the Indians in the old legend; instead, they danced, too! Only the skeleton figures of dead soldiers stand at the edge of this circle, skeleton men in uniform — blue, drab, khaki—risen from their graves under the feet of the dancers.

Look, how that dead boy
"Gapes and grins
As the tom-toms bang
And the shimmy begins.

Victory! Victory!
On with the dance!
Back to the jungle
The new beasts prance!

God, how the dead men
Grin by the wall,
Watching the fun
Of the Victory Ball."

Then we made our peace medicine, laboriously manufacturing peace plans. And there was talk, big talk of lasting peace.

But all the while the saplings of our stumps have been growing, so that today the United States has greater armaments than before the war. Her appropriations for air and naval forces have increased over 160%, and her land forces have doubled in strength. Approximately three-fourths of the 1928 national budget is devoted to war, and not one penny is directly appropriated to peace. Besides this, military training is carried on in schools and colleges in addition to the 140 regular training camps in which men are trained in the science of war. These are the stumps that have been left standing, and as the figures indicate, they have already grown to tremendous proportions. If this growth is unchecked, our fate, as that of the Indians in the legend, will soon be obvious and inevitable. For it is a proven principle that man has an innate tendency to use the things that are about him. If he is surrounded with the instruments of war he eventually and inevitably comes to use them. Thus, there is no lasting peace until the instruments of war are destroyed.

But worse than gunboats and airplanes in the perpetuation of war is military training. Youth is taken in the plastic state, molded into a soldier, and burned in the fires of national hatred and militarism. As a finished product we have men who believe that war is inevitable and peace impossible.

Five years ago a friend of mine enrolled in an educational institution which fostered compulsory military training. At first he resented military drill, but during the course of four years he was won to the side of war. He then took special training in a United States army school and became an officer of reputable rank. In riding on a train one day we fell into conversation, and he remarked that he thought war was inevitable. He then went on, "Since we are going to have it I wish that the United States would get into war so that I could have a chance to make a name for myself."

And I said, "Why, you don't mean it!"

He shot back, "I sure do mean it, and there are lots more just like me."

These are the ten per cent who are prodding the rest of the world to war. If nations would have lasting peace, they must destroy this most deadly of instruments, military training. For as long as generations are trained in the science of war and are convinced of its necessity there shall be war.

And what are we doing about all this? We are merely making peace medicine and "Big Talk." It is true that peace plans, education for peace, World Courts, International treaties, and Leagues all have their valuable place, and that talk, lectures on International affairs, peace orations, and sermons are needed to create a public opinion. But our peace machinery is useless, and our "Big Talk" is a lying mockery while we blind ourselves to the fact that our hickory saplings have already grown to such enormous proportions that they are even now being made into instruments of war.

Tonight our desire for peace swells to a mighty yearning. We vision ourselves with power to compel peace with our words. But the real test is what will we do? What will we do tomorrow when our peace words are cold? And the answer is, we won't do anything. Why? Because the things we can do to help destroy the instruments of war seem so small that we scorn them. We, who are the people. We, who elect a Congress which appropriates 75% of our money for war. We do not even protest to our representatives. That would be futile, you say. Perhaps! Then why not elect some one to represent us who would do our bidding and reduce our armaments? But we haven't even time to vote! Why not get our Nebraska legislature to make military training in our own state university optional rather than compulsory? These are the things we might do. But no! No, these are such small deeds that we discard them in favor of big words.

Come with me tonight to the Capital of our own state. Walk with me along Memorial Avenue lined on either side by half-grown elms. As we go, we can read names lettered on small bronze plates fastened half-way up those slender trunks —Leo Murphy, Hugh Emory, William Conway, George Kallemeyn, and on, and on. On May 30 this avenue will be lined with flags in honor of these who were our braves. As we stand before their memorial trees, we know that we, the young men of the earth, have no right to make talk, to make Peace Orations unless we are willing to do more than declare an end to strife, willing to do more than dance the Victory Dance, willing to do more than make peace medicine, willing when the morning comes to take some instrument of humble toil and help grub out our hickory stumps.

COMMENTS ON NAVAL BILL

It is interesting to note that both the leading dailies of Osaka and Tokio refer to the recent passage of the Navy Construction Bill by the United States Senate as a result of "the non-conciliatory attitude of Great Britain towards America" and the awkward handling of the Anglo-French agreement. These papers then continue by saying that America is taking her revenge on Great Britain by increasing the United States navy. These same articles add that they hope England will remain quiet during this critical period. Japanese Naval authorities comment upon the bill as a natural consequence following America's increase in commerce.

To one who is attempting to bring better feeling between nations, it is easy to agree with these papers in calling the Senate's action an "unfortunate situation." However, it is encouraging to realize that one of these dailies does not consider the simultaneous ratification of the naval program together with that of the War Outlawry Treaty as inconsistent and blameworthy action; because this merely shows that the ever increasing power of the peace movement has risen to equality with military expansion. "The peace movement will overshadow the military expansion provided statesmen and public opinion afford strenuous endeavors for it. It is an urgent requirement of the moment to support the peace movement rigorously so that disarmament may develop into the force of the times."

—HUGH BORTON.

A GOOD WILL AMBASSADOR REPORTS

Wilfred Jones Tells of Year in Japan

With a fitting farewell service, Earlham College sent Wilfred Jones, one of its students, to Japan a year and a half ago, to study for a year in that country as a good will student. The college community as a whole, through both students and Faculty, financed the enterprise as a friendly venture in international understanding. In accordance with the plan as outlined, Wilfred Jones has returned to Earlham to complete his course and to bring to the College something of what he has experienced in his year's absence. On February 15, the College gave him a public welcome, at which time he gave the following portrayal of his year in Japan. It is particularly illuminating in its reflection of the significant enthusiasm with which the good will project was hailed in Japanese circles.

ON DOCKING at Yokohama, the most pleasing sights as I leaned out over the rail were the towering figures of Carroll Kenworthy and Dr. Gilbert Bowles. To these two we are indebted for much of the success of the project in Japan.

Carroll Kenworthy, as a member of an American newspaper staff, gave publicity to the Earlham project in a way that it was soon known from one end of the country to the other. The other large American newspaper in Japan, also published in Tokio, ran on the front page what had been said at the farewell chapel here at Earlham. The Japanese press followed suit by asking for interviews for their dailies.

The Imperial University newspaper editor asked for an interview and published an article that went out, as he said, to its thirty thousand or so subscribers. These were all quite unexpected experiences, but you can see how the American student was received in Japan. No one who has heard of the wonderful courtesies of the Japanese could have seen them more fully realized.

The Japanese press and those people who came in contact with the project responded enthusiastically. Their sincere and immediate welcome left no doubt but that the sentiments expressed here at Earlham found a very friendly echo in their hearts.

Not long after landing we made the first call on Professor Takagi, who had been chosen as my adviser. When his first call was over he very kindly presented me with a book recently published, a biography of his deceased father. From it one could see the dedication of father and son to Japanese-American relations. His father, later Baron Kanda, professor and author of English books, had come to America three times, his last visit as delegate to the Washington Disarmament Conference.

Professor Takagi is himself a graduate of American universities, and occupies a chair of American constitutional history and diplomacy in the Imperial University created by an American interested in the mutual understanding of Japanese-American cultures.

The first opportunity to speak about the project in Japan is a long remembered one. The invitation came from a very well known school in Tokio, asking if I would not be one of a long list of speakers at an international association meeting. Perhaps you can picture the surprise when I received the program. First on the list was a Japanese authority on international affairs, the second was the head of the House of Peers, then the Mayor of Tokio, a famous German scholar, of Buddhism, an Imperial University student, a college student from the U. S. A., W. Jones, and after him two or three more students. I have always called this speech my after-dinner mint for famous folk!

The second opportunity to speak was one equally remarkable for an American college student. This was at the Pan-Pacific Club of Tokio. This club is a weekly luncheon where are invited to speak people who have recently come to Japan from abroad. Around these luncheon tables gather prominent Japanese and American business men, journalists professors and public officials. The honorary president of the club is the head of the House of Peers; Viscount Inouye, a prominent engineer and public official, is acting president.

In the presence of such an array of distinguished people you can visualize how a young college student felt, but it showed clearly that people were interested in the Earlham project as a unique undertaking.

If the foreigner landing in Japan for the first time is surprised at the widespread interest in Japanese-American clubs and societies and the privilege that foreigners have of occasionally meeting prominent personalities, he is hardly prepared to discover that the English language has become the second language of Japan.

It is a revelation to find so many teachers who have studied abroad. The government sends every year over 2,000 students to study abroad, besides all those who go on their own initiative. Students in schools often take as much as nine years of English language study, and even some of the entrance examinations in the Imperial universities are also in German and English. There are three large universities in Tokio, among ten or so—Waseda with an enrollment of about 10,000, Keio with 7,000 and the Imperial University with 7,000. They have as merry a time as do Harvard, Yale and Princeton.

When one stops to think that even a large city like Tokio can support so many universities it drives home the fact that Japan presents a nation of 50,000,000 people living in territory smaller than the size of California.

School facilities, of course, cannot take care of the flood of students who literally yearn for an education. The result is elimination by examinations. Rigid examinations are the constant bugbear of student life. When scarcely 20 per cent of the applicants for high education can pass examination for admittance, and when scarcely 20 per cent of the graduates find employment, and of these only 10 per cent can climb to positions of security it is not hard to picture why the average student's life is a very hard lot.

The average schedule of a student is about 24 hours a week. The student under such heavy pressure naturally leans toward a pessimistic outlook on life. The victors in this struggle with requirements are naturally highly trained and of a very serious frame of mind. This gloomy outlook on life and the fact that the student's parents arrange all his love affairs, if that is possible, are the two most outstanding characteristics which as American students we would notice.

If you or I were to go to Japan today we could see plainly why Japan has been forced in the last three quarters of a century since the time of Perry to completely change her system of government, her judicial processes, her educational system, and introduce wholesale the ideas and methods of the West, if she were to become one of the powerful nations of the world.

The days of the cherry blossom and the forlorn listing of the flute are past. Japanese have become intimate with our manners of dressing and of eating, intimate with our architecture, with our Beethoven and Mozart, our William James and Walt Whitman, and most of all with our ideas of universal suffrage and liberty of the individual, not to mention the radio, the American jazz bands and those styles of flimsy, feminine, abbreviated dress.

The change is as radical as if we were to turn our backs on our English lineage.

So widespread and universal has been the adoption during these 75 years of Occidental customs and manners that at present there is a sharp reaction in favor of the indigenous culture. Research into old culture is the thing of the day.

A publisher of Tokio said that special editions of old Japanese classics are selling in enormous numbers. Notwithstanding, Western culture is in Japan to stay. Leaders of Japan say that the supreme ideal of Japan is, because of her unique position, to harmonize the cultures of the East and the West. Her traditional past gives her a rich oriental heritage; her present is without doubt rooted in the Occident, and one could not imagine a people more favored than they to carry out this harmony—something which in the past has made skeptics quote those words of Kipling, "The East is East and the West is West, but never the twain shall meet." Japan may in the future make this new contribution to the world.

Before closing I'd like to tell of two instances which may further illustrate the welcome of the project. International courtesies and good-will are often mere hollow expressions of politicians, but here they become concrete realities.

One of the rarest privileges of the last months of stay was the invitation which I received from a Japanese friend to attend a dinner of reception for the returned Ambassador and Mrs. Matsudaira. The great number of Americans in the audience were quite flattered to hear him say:

"It is a great joy to me that there appears to be a steady and notable increase in sympathy and understanding across the Pacific ocean. The good treatment extended to us by the government and people in America was nothing but another evidence of this welcome trend. I was further impressed with the powerful attitude of the American press in advocating that great cause."

After the dinner my Japanese friend did me the honor of an introduction. I shall never forget the speechlessness which passed over me when he said, "Yes, Mr. Jones, the consul from Chicago wrote me about the project of Earlham College. I hope you are enjoying your stay here in Japan."

The day before sailing home Viscount Shibusawa granted an interview, because of the nature of the project there. It was a rare privilege, one which every foreigner coming to Japan covets. Viscount Shibusawa is well past his eightieth birthday, and so has been, as one of the founders of the Japanese economic system, one of those men who have helped make Japan the nation that she is. He is called "The Grand Old Man of Japan." While I was waiting in the anteroom with the Japanese friend who was to introduce me, I remember very well I was a very quaking Quaker.

One of the most interesting lectures given in one of our lecture courses was one delivered by Viscount Kaneko, a member of the privy council. In the course of his talk he spoke of a conversation he had had with the great painter Whistler. Whistler told him how in his early years he had traveled all over Europe looking for the inspiration which was lacking in his work.

Quite by accident he was one day standing near the wharves of Amsterdam where a ship from Asia was unloading. The cargo happened to be pottery and wares. Whistler noticed that a very peculiar and curious wrapping protected the pieces of pottery. He stooped down in the gutter to examine some of them, and found them to be Japanese prints by the famous old masters of Japan. It happened that at this time the prints, which are now rare treasures, were considered vulgar art in their homeland. Viscount Kaneko said that from those prints Whistler got the inspiration for the wonderfully delicate and sensitive lines which one can find in his paintings.

Perhaps in a small way every foreigner who comes to Japan has the same experience of Whistler. Though he may never paint pictures like Whistler, and the only art he ever will do is making mud pies, the experiences he has had and the revelations which come to him as he gets a glimpse of oriental culture and its viewpoint colors all the rest of his life.

Perhaps before closing you will let me say something aside from just the project to which I've tried to limit myself. Often when I think of the project, of the people who have worked hard for it, and of the success it had had in a small way, I hope with them that the spirit of the project will not simmer away. I hope the time is coming when every college will have a permanent scholarship to offer to one of its students every few years to study abroad. It need not be the Orient necessarily. Why not go to Europe? And South America is waiting for such valuable exchanges. Necessarily it need not have any special sentiment back of its opportunity and thrill. The reasoning back of such projects, I think, seems convincing. The logic is sound. To institute such exchanges would certainly be a striking monument to the idealism which as young American students we wish to express.

DOUBLE MINDED MEN

BY ANDREW F. MITCHELL

JAMES says something about a double-minded man which makes his species rather undesirable. It is suggestive that a man may have two minds. Most of us are thankful for one if it has the right caliber. John Wesley comes as near deserving the title of saint as any man in modern times, but there was a fraction of his brain that justified witchcraft. John Newton was a distinguished theologian of his time, but he had a mental compartment that not only justified the slave trade but engaged in it. George Whitefield, the great evangelistic orator of the Wesleyan campaign, owned an estate in Georgia; and when his estate was settled they had forty-seven slaves to dispose of and a still was operating in the basement of his home.

How hard it seems to live and not be doubleminded. There are men today in great numbers who believe they can yoke up militarism and democracy and drive them as a team. As well yoke together a tiger and a peaceful ruminant and expect the chariot to glide over the highway of peace and concord. Democracy believes that right makes might. Militarism believes that might makes right. Democracy believes in peace. Militarism believes in war. Democracy strives both by precept and example to cultivate the highest virtues in men. Militarism in bayonet practice tells the boys to forget all they learned in Sunday school. Democracy finds its greatest security in character and conduct. Militarism says a good soldier must be a bit of a brute. Democracy governs by reason, counsel and deliberation. Militarism governs by force. Democracy gives the largest freedom of conscience. Militarism says: "Theirs not to make reply, theirs not to reason why, theirs but to do and die; Into the jaws of death, Into the mouth of hell, Rode the six hundred." Democracy believes in peace, order, justice and good government. Militarism in action is anarchy, and will do anything to win. Democracy builds on education, culture, intelligence and integrity. Militarism plots against its enemies with prejudice and lies, retaliation and hate.

"When the blast of war blows in your ears,
Then imitate the action of a tiger."

Frederick the Great, one of the found-

ers of Prussian militarism, said: "If my soldiers would only think, not one of them would remain in the ranks."

A man is doubleminded who undertakes to carry democracy on one shoulder and militarism on the other. That accounts for the contradictory speeches which some men make on different occasions, or even in different paragraphs of the same speech. From one mental compartment they speak in terms of construction, justice and good will, and from another in bombast, force, retaliation and hate.

If it is war we want then militarists can tell us just what to do. They are trained experts and understand their business. They think in terms of war. Their presence is a menace to the peace of the world. Generals and admirals are poor counsellors at a peace conference or one for the reduction of armaments. Too many of them at Geneva defeated the purpose of the conference and came home with a naval program for expansion which startled the world with its duplicity. They were defeated in their blind rush for expansion only when the conscience of home life in America arose with petitions of overwhelming protest.

In the early pioneer days of Indiana, my father moved west into the pathless wilderness and put up a carding machine. He made woollen rolls which were taken to the homes, spun and woven into cloth. The power loom came along and did the work in a cheaper, speedier and better way. My father was compelled to adopt the new method or step aside and let the pageant of progress pass on. And so the militarist must learn that a decadent paganism must be laid aside for something better that is coming to take its place.

Victor Hugo said in his time that "nothing on earth is as powerful as an idea when its time has come." Never in the history of the world has Peace rapped at the door of the nations as it has today. Reactionaries may produce eddies and counter-currents for a time, but a constructive hunger for peace and good will is gathering the strength of an irresistible flood that will sweep down opposition which will become puny in the face of such a rising tide.

Militarism is conscientiously consistent to its own tenents and tactics. If I were a militarist I would do just the things they are doing. It has behind it sixty centuries of teaching and example. You can teach anything in politics or religion and get somebody to believe it and it is not strange that the imperialistic duplicity of force has followers today, especially when sanctioned as two great departments of government administration. I have no quarrel with the followers but with the system which they espouse.

When the war came and drafted its toll of young men its promise to them was: "To end war, destroy militarism and make the world safe for democracy." That meant that democracy was not safe in a world where militarism dominated. Therefore the enemy of democracy should be destroyed. The common sense of mankind is rising to make that promise to the drafted boys come true. Democracy owes it to them; and militarism will betray them if it seeks to prolong its life.

War makers who glorify war and profit on fat dividends out of its agony of suffering may for a time sit safely at onyx-mahogany tables and tabulate profits while innocent sons are slaughtered by the millions to keep the game going, but it will not always be so. Peace and war have at last locked horns for the final issue and in a moral world like this it is easy prophecy to determine which must succumb. War lords should be careful where they tread, for each step will help to fill up the measure of their undoing.

Whittier, California.

WORLD-WIDE PROGRESS OF FAMILY ALLOWANCES

BY PAUL H. DOUGLAS

ONE OF the most promising of the economic post-war developments has been that of family allowances. This is the practice of paying, through one form or another, larger sums to the families of workingmen than are given to those without dependent children. It has been recognized that the principle of the living wage calls for variable and not uniform payments, and that families need more to maintain them than do single men. The war-time system of separation allowances for the dependents of those in military and naval system and the rationing of food furnished precedents for the application of the principle to industry.

The payment of the family allowances has taken two main forms: (1) by private industry through equalization funds, and (2) by state grants. France has been the country where the first method has been most widely used. Allowances for children are paid to government employees, to workers in the mines and on the railways and to those in a wide variety of other employments, notably the textile, metal, and building industries. In all nearly 3,900,000 workers are employed by establishments which have put the system into effect and last year approximately one and a half billion francs were paid out in allowances. It is sometimes said that it is impractical for private industry to make such payments since the allowances make it difficult for a man with dependents to secure or retain employment. If an employer has to pay more to a man with children than to one without dependents, will he not, it is asked, give employment to the latter rather than to the former? This danger has been largely met in France by the voluntary formation of 218 funds which combine a large number of employers in each in such a manner that the payment of the children's allowances becomes a charge upon the group as a whole and not upon the employer of the specific workman with children.

In this way no inducement is offered the employer to discriminate against the married man with dependents in favor of the single. The working of these *caisses de compensation,* as they are termed in France, may be illustrated by the following example. Let us assume that one hundred firms belong to a given *caisse* and that the total number of employees is ten thousand. These 10,000 workers will not have 30,000 children dependent upon them but on the average only about 12,000. Let us assume that the average payment per child amounts to 300 francs. This would mean a total annual payment in allowances of 3,600,000 francs. This could be assessed upon the employer in a number of ways, such as the relative number of workmen employed, the relative man-hours worked, or the amount paid out in wages. If the first basis were followed, then the total paid out in allowances (3,600,00 francs) would be divided by the total number employed (10,000) which would give an assessment per worker of 360 francs. An employer would, therefore, pay

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the same assessment to the fund for a bachelor that he would for a father of ten children and hence would have virtually no temptation to give preference to the former. If the payroll is used as the basis, then if the total amount paid out in wages by the firms during a year was 100 million francs, the assessment for the children's allowance would be 3.6 per cent of the payroll and this would be levied upon all employers irrespective of the particular number of children dependent upon the workers of any one firm. This method also removes the danger of discrimination.

There are defects in the French system in that the allowances per child are small and the administration of the funds is placed solely in the hands of the employers, who frequently use them to weaken the power of the workingclass organizations. The French trade-unions, however, have ceased to oppose the allowances and instead very properly urge that their administration be democratized and that they be made adequate.

Family allowances of essentially this nature are paid in Belgium by firms employing nearly 600,000 workers and in Germany by establishments with double this number. Virtually every country in Continental Europe, however, has adopted this system for its own civil servants.

While the payment of family allowances has been adopted voluntarily by the industrialists of France and Belgium, in New South Wales it has been made compulsory. That state passed a law in 1927, providing that the basic wage should hereafter be fixed according to the needs of a family of two instead of four as formerly and that allowances of five shillings per child should be paid to all those whose incomes did not exceed the basic wage plus the amount of the children's allowances.

An assessment of three per cent of the wages bill was levied upon employers to meet the expense of the allowances to children of wage-earners, while the allowances for the children of the self-employed were to be met out from public taxation. The fund in this case is state-administered. The New South Wales measure has aroused a great deal of interest and a Royal Commission has been appointed by the Commonwealth Government to report on the general proposal.

The second main method which has been proposed is that the allowances should be paid by the state and not by industry. This is urged in general by the labor forces of the various countries including the British Independent Labour Party. It is said that this method eliminates the danger of the allowances being added to prices and thus being largely paid by the working classes after all and that a state system will moreover not cause the basic wage for all to be reduced by as much as would payment by industry. New Zealand passed such a law in 1926, giving a small grant of two shillings a week per child, beginning with the third, to all families whose income was less than 4£ a week. It is at least possible that some such system may be adopted within the next decade by England or the Commonwealth of Australia since the movement in its favor is very strong in each of these countries.

Two further methods of protecting those with large families are through the system of social insurance and through the extension of more social services to children. In England, partial protection against old age, unemployment and ill-health is provided through social insurance plans to which the workers, employers and the state all contribute. It is urged by some that the same three groups should contribute towards a fund for child maintenance. Others believe that assistance can better be given through an extension of school lunches, uniforms for children, medical assistance, etc.

All these proposals are designed to protect children from need and to give them that minimum which will enable them to start life not too badly handicapped. If the allowances were paid to the mothers, as is the case in New South Wales and some of the French funds, they would make the wives somewhat more independent of their husbands and thus weaken the oppressive power which the latter all too often wield over the former. Within the workshop men would be paid as individuals and those who were more efficient would receive more. Moreover since children would be provided for in other ways, the argument for paying men more than women for equal work would disappear and individuals of the two sexes would compete on their own merits. The children would, however, be protected.

The opposition to the proposals takes many forms, but probably the most powerful objection is that it might unduly stimulate the birth-rate and result in an excessive rate of population growth. There is no evidence that it has had this effect thus far and any danger which does exist could perhaps be met by providing that the allowances for the children above the third should decrease.

Those who wish to pursue this subject further should read Eleanor Rathbone's "The Disinherited Family." The International Labour Office has published a bulletin on "Family Allowances" while my "Wages and the Family" is also devoted to the subject.—P. H. D.

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A UNIVERSAL RELIGIOUS PEACE CONFERENCE

During the last part of September there met at Geneva 124 members of many faiths to plan for a Universal Religious Peace Conference in 1930. There were Hindus, Buddhists, Confucianists, Parsees, Jews, Christians, Moslems, Jains, Shintoists, Zoroastrians and others present, but they achieved a remarkable sense of unity and voted unanimously to go ahead with the undertaking. Three main questions will come before the Conference:

1. What is each religious group doing in peace education and promotion?

2. What can each religious group learn from the methods of other groups?

3. How can all the religious groups cooperate in creating international goodwill, and how could they act unitedly in face of an actual war crisis?

Prof. R. E. Hume of New York prepared for the use of this committee a series of devotional services, using the sacred books of many faiths in a very remarkable way. Frederick Lynch reports that there was "no bitterness, no vain boasting, no attempt to air grievances or seize upon the occasion for propaganda." A committee of seventy has been appointed to make the arrangements for the Conference, the secretary being Dr. Henry A. Atkinson of the World Alliance for International Friendship Through the Churches. It is expected that a thousand delegates will attend.

THE PRACTICAL LEAGUE

The League of Nations has been asked to organize the public health work of Greece. Greece has no public health system whatever, but is in desperate need of one, for she is wasted by ten years of warfare, inundated by destitute refugees and swept by endemic malaria.

The country has already tested and appreciated the practical value of League work, and knows that, through the League the technical knowledge and experience of such countries as England or Germany will be at its service. Its public health officials will not need to learn by experimenting on the human material at hand; tried and proved plans can go into effect at once.

A Minister of Health has been appointed and has drawn up a plan of campaign. This is to be approved—or improved—by League experts visiting Greece this spring for the purpose, and the League Committee will then provide a number of trained men, from different countries, to fill positions under the Greek Government until such time as Greek officials themselves are prepared to carry on the work.

This is a practical demonstration of the international cooperation promoted by the League of Nations.—B. P.

Geneva.

Trials and Triumphs in Cuba

By H. Alma Cox

FRIENDS have work in two Provinces in Cuba. The larger work is in Oriente Province on the northeast coast. Oriente Province, as you will see from the map, is in the part of the Island lying farthest from the United States in the extreme eastern end of the Island.

Most of Friends' territory overlaps the large sugar plantations and sugar mills which are principally owned by American capitalists. Two of our stations, or what have now become Monthly Meetings, are on the sea coast. Holguin, an old Spanish city with narrow streets and ancient buildings, is in the interior surrounded by rather high hills and shut in, as it were, in a bowl. The general altitude is higher than most of the stations. There is a variety of crops in the adjoining territory: citrus fruits, cane, tobacco, coffee, and so-forth. Tropical trees such as mahogany and cedar are found. Much of this fine wood has been cut down to be replaced by sugar cane.

This time of the year many of the people are employed in the harvest of the cane. The larger companies run their mills day and night, making extra shifts. There must be cutters, haulers, and weighers, who handle the cane before it reaches the mill; and then a lot more are employed during the harvest which lasts some four to six months of the year. There is some work during the rest of the time, but a large majority of the workmen are idle. This idleness is a real menace to progress.

The problem of occupation is a real one in Cuba and touches our work quite closely; for example, in one of our oldest stations, the principal employment is cigar making. In fact, that is about all the working class of people find to do. No other factories, save a tannery or two and a few enterprises of little consequence, are to be found. As our people are largely of the working class—this always happens in any field at first—we are face to face with the problem of the seeming inconsistency of making cigars and teaching the people not to use them. Some of our members who are keen on this question of inconsistency leave their work, and many of them suffer hunger for a long time because of it; and some find that they must return to their trade, learned before they became Christians, or else starve. I must say in connection with this that I know of no one who has taken up the trade and learned it after he became converted and a member of the church.

Take, also, the matter of the manufacture and sale of alcoholic drinks. Rum and other drinks, about 50% alcohol, are sold in almost all of the grocery stores. This provides a menace. Small boys see drinking and even wait to get the remaining drops left in the glasses in these stores, and oft times the downward career of drunkards begins in this seemingly innocent trick of boys getting their taste in the grocery stores. Our meeting here at Holguin undertook to find and support, morally of course, one grocery store in which no liquor is sold. It took about a year to get one to promise to run a grocery store of this type, but finally we have one and most of the members of the Friends church trade there even if he does have to charge us too much for some things to make a living. This merchant, Jose Hernandez, is a candidate of our Monthly Meeting here at Holguin and we hope that some day he may become a full member.

Women have few occupations outside of the home. As yet you see very few lady clerks, none in Holguin. A few can be found in offices and banks. Teaching is a quite common vocation for the married women as well as for the unmarried ones. Many are music teachers and dressmakers. The middle and upper class of people almost all employ cooks or else eat from canteens brought in from the hotels.

SPHERE OF INFLUENCE GROWING

Friends are now reaching a better class of people than at first. As in all mission fields, it is easier to reach the poorer class; and our efforts, I fear, have not been directed sufficiently to the upper class. Jesus said that you can have the poor people with you always, and it is indeed true. Cuba must have more factories, industries, etc., and teach the youth to work or it will reap beggars in place of true citizens.

Amongst our members we have lawyers, merchants, bankers, druggists, tailors, railroad employees, teachers, professors, etc. Naturally we can realize much sooner, with members with occupations as mentioned above, a self-supporting and a self-propagating church. Many people admit that the Gospel and the educational advantages that they have had in the last few years have been the means of a great transformation in their lives, homes, and vocations. Many of these very same people were indeed poor. They lived in houses with dirt floors with hardly any furniture. Domestic animals were a part of the inmates. Today they live in large, roomy houses with beautiful, polished mosaic floors and lovely furniture.

When the evangelical missions opened their work some thirty years ago, we found a large per cent, around 89, who were illiterate; and very few had an education above the third grade. In fact, most schools in our part of the Island had only three grades. Today we are happy to say we have grammar schools and even public high schools in four of our central stations. Besides our mission high school here in Holguin, we have another high school, an intermediate school —or one similar to a junior high school —a private normal school, and several public primary schools. We have one university in the Island, located in Havana, the capital. Here the youth can prepare for various careers.

As the people come under the Gospel and Christian training, we see the influence it has on the moral standard among them and the community. The demoralizing conditions and vice that exist still give grave cause for alarm. It will take time, patience, and training to overcome the practice of concubinage, lottery, and gambling as well as the habits of drinking, smoking, and the use of drugs. Along with all this are many illegitimate children. Not long ago we had a father who had three different families of children in our school, all coming from different homes. This is very common. Can you imagine the effect of such a life on the home and country?

ANOTHER ELIZABETH FRY

The pioneer missionaries tell us that in the early days the crowds filled the little meetinghouses. Some came through curiosity, others to have a place to go, while others came because of eagerness to hear the Gospel. The message was presented in all simplicity to these. The seed was sown. Today we see a few of these same dear lives faithful and earnest in His Cause.

Difficulties often deepen our consecration. One of our faithful members, who had been a zealous Catholic, had her faith tested. One night, on returning home from prayer meeting, her husband met her at the door and said, "You have to decide tonight between going to the Protestant church and living in this house." She calmly said to him, "I found my Christ, who is all joy, life, and light to me, in the Protestant church, and cannot give it up." He shut her out in the streets. She lived with her people for a while. Then later she and her children went to a small town where we have a mission school. Here she worked hard to educate her three children. After finishing there, she moved to Havana, where they could continue their education in the University. Her history is long, full of suffering, and sorrow; but she has remained true to her Father and her faith. She testifies to the comforting spirit and guidance in the most distressing hours. (Her husband became disgusted with his own corrupt life and ended it with his own hands.) She is one of those silent

powers. She loves to work among the prisoners and "down-and-outs," carrying literature and portions of the Gospel to them. I think of her as another Elizabeth Fry.

I wonder if we do not all recall some vivid Easter service. Last Easter when many were hurrying to see the Catholic procession—when they take out the image of Christ and the Virgin Mary—a small group of thirty or more young people had gathered in the little Friends Church at Holguin at sunrise to worship the risen Lord in spirit and in truth. What a different scene and atmosphere! Here in the meetinghouse songs were sung, prayers were offered in the silence of that most glorious morn. The Father was truly with us as we worshiped him.

At nine a much larger group gathered for Bible School. This school has an average attendance of around one hundred, is organized into different departments and has eleven classes. The nearness of the mission school property permits us to use the classrooms there for the classrooms of the Sunday School. In the afternoon another Sunday School is held at Vista Alegre, a suburb of Holguin. This work has outgrown its building and a few of the classes have to be held in the yard. The interesting part of this work at Vista Alegre is that it is self-propagating and self-supporting.

All denominations in Cuba stress the Sunday night services. This is the best attended and probably the most effective service of the week. Here at Holguin we have grown steadily and now the Sunday evening service is made up of a fine intelligent group interested in the Gospel and many of them consecrated to the cause.

CLINTONDALE CONFERENCES

Clintondale, New York, meeting of Friends held a series of Religious Education conferences February 21-24. The first session was combined with the Church Family night at which William J. Reagan spoke on "Character Training," and Elizabeth L. Hazard, field worker for the Yearly Meeting, discussed "Missionary Education." The following afternoon a meeting was held for mothers and teachers of the elementary classes in the Sunday School, at which Elizabeth Hazard spoke. In the evening Chalmers Holbrook, pastor of the Federated Church (Reformed, Methodist and Friends), Millbrook, New York, gave an address on the "Use of the Bible in Religious Education," and Elizabeth Hazard followed with a demonstration of effective worship for the Sunday School.

The Monthly Meeting was held on Saturday. Elizabeth Hazard spoke on "Evangelism Through Religious Education" during the morning worship hour. Following the business session there was a discussion hour based on questions raised in the various addresses. This material was presented in mimeograph form so all could have an outline of the points covered.

On Sunday, February 24, it was a pleasure to have present for the morning service and for an evening union meeting Rev. T. Basil Young, Superintendent of Leadership Training for the New York State Council of Religious Education. His addresses were an inspiration to the people of the community.

WINCHESTER QUARTERLY MEETING

A red letter day for February was the Quarterly Meeting at Winchester, Indiana, attended by a large group of Friends regardless of the wintry weather. In each department were given contributions of great value.

In the missionary conference, Mrs. Hubbard of Poplar Run, presented pictures of Friends mission work in Jamaica, and her emphasis on "our" would have gladdened the hearts of missionaries. A golden thread of love ran through the messages given in the meeting on Ministry and Oversight by George W. Bird, William J. Sayers, Ira C. Johnson and others. The Young Friends group held a very impressive service. The Scripture lesson by Victoria Hubbard Lawrence, the number of prayers, the solo by Helen Thomas, the chorus and music rendered with Marcell Thornburg as leader, the report of experiences in Caravaning by Sarah Holmes and William Webb all helped to make a memorable hour.

At the hour for worship the auditorium was full and a sense of the Gracious Presence to guide was felt. George Bird gave a helpful, appealing message and was followed by Evangelist Wine of Chicago. Recognition and greetings were extended to visiting Friends, including George Bird, Evangelist Wine, Adam Flatter, Edna Redick, Mildred Allen, Thomas R. Kelly, Sarah Holmes, Helen Thomas and William Webb.

Following the noon hour and preceding the business session, musical numbers were rendered by Thomas Weisenborn and wife of Lynn. The report of the Treasurer and the questions asked, which were so ably answered by George Bird, cleared up misunderstanding and seemed to promise much for the future. The service given by young Friends was most heartily appreciated, Leila Jane Johnson holding the audience spell-bound as she told of the Cost of War.

William J. and Flora T. Sayers were granted a minute to visit Philadelphia Yearly Meeting, and Merle Huff to visit Kansas Yearly Meeting. The meeting adjourned to convene in May at Muncie.

INDIANAPOLIS ACTIVITIES

The winter season has been a busy one for the membership of First Friends Church, Indianapolis. The Woman's Bible Class in the presentation of "The Kitchen Orchestra" added a goodly sum to their treasury, from which they will be able to supply many needs. The Men's Bible Class is favored in a series of lectures by Dr. Frank H. Streightoff on the Books of the Old Testament. The Business Woman's Class has made their room beautiful with new furnishings. The High School Class of girls continue their encouragement to a Friendsville Academy girl in the exchange of letters and the giving of gifts.

The various Young Peoples' groups under the direction of Paul Reid have had a helpful, worthwhile year not only in First Friends but throughout the Plainfield quarter. The different groups have visited back and forth and have been mutually benefited. The various meetings came together at First Friends last month in an evening banquet, with Paul Reid as toastmaster, after which a fine program was given, with David Day, Yearly Meeting Superintendent, as the principal speaker.

The Woman's Missionary Society, besides giving interesting programs, have made bandages for the Leper Mission in Louisiana and as individuals have made donations to City Wheeler Rescue Mission. The society joined all other churches in "The World's Day of Prayer for Missions," held at Christ Church.

The Friendly Guild are continuing their support of their girl in Friendsville Academy besides giving their social hour to folding bandages, making garments, etc., for the Social Welfare Society.

The Calendar Club, as usual, have served the church night suppers and have been liberal in the gifts from their treasury for repairs and the beautification of the church home.

In the death of Claribelle Harrison the church, and particularly the Pastoral Committee, has lost one of its most valued members whose council and spiritual example will be greatly missed. The meeting has suffered also a loss in the resignation of the pastor, Elden H. Mills, and the religious director, Paul M. Reid, both of whom leave for further study.

The Finance Committee expects the quota to the United Budget to be completed by the close of the fiscal year.

The Quarterly Meeting at Plainfield was one of unusual interest. Ten minute periods were allotted, under direction of specified leaders, for the presentation of the following topics: "Why Be a Friend?" (this from the standpoint of an older and a younger Friend); "Some Weaknesses of the Friends Church"; and "The Strength of the Friends Church." A lively discussion followed.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

AN APPRECIATION FROM A. F. S. C. MINUTES

The withdrawal of a responsible member of an organization always intensifies the remembrance of common work and aspiration. We feel this deeply as we review the ten years of active, competent and consecrated leadership which Wilbur K. Thomas as Executive Secretary of the American Friends Service Committee has given to the Society of Friends and to the world.

An examination of the Minutes of the Service Committee for this period shows with what outstanding ability and untiring labor Wilbur Thomas and his associates have carried out a work which has won the confidence of his fellow citizens both within and without the Society of Friends. To many this work has been a source of great inspiration and hope.

Young men and women from all over the country will all their lives bear witness to the sympathetic interest with which Wilbur Thomas has met their desire to make a contribution to the cause of human brotherhood.

All of this far-reaching work Wilbur Thomas has regarded as a sacred trust and an expression of Christian service.

On this, the occasion of his resignation, the Service Committee wishes to record its gratitude and love. It especially appreciates his expressed desire to assist in every possible way with the future work of the Committee.

ECHOES FROM BARNESBORO

Sophia Dulles, who was one of the Service Committee representatives in the coal-mining towns last winter and spring, lets us quote from a couple of letters she has received:

"We are still living in Barnesboro, or at least, merely existing. The Members of Local Union surely do appreciate the noble work your society have done for Barnesboro and vicinity, and we send to you our vote of thanks.

"Around Christmas the strike was given up by the Miners' Officials, and we were told to go to work those that could get work; and we were cut off from any relief in the dead of winter with neither food, clothing, nor any necessities of life. Now I have tried every place around here to get work, but they have turned me down, and I guess they are turning the other Bros. down along with myself."—*From a Miner.*

This second letter is from one of the local women who assisted with the relief work, and has just received a check for some needy family:

"I found a family who surely was in need. Mr. Daniel Logar he stuck with the union, and now they are without funds, and it seems he is *black-listed.* He can't work any more. I was told he went to the union meeting last Thursday, and cried like a child and told them he was without food for his family.

"I took the check to one of the cash stores, and then went to them. Six children, all small, and they sure were pleased, but it won't last long in a family of eight. There are other families almost as bad, but the Logar family are the most needy. Mr. Logar told me that just as soon as the weather breaks up a little he will hike it some place, to look for work, and it is pretty hard to go without money for food for himself, and to leave his wife and children without food.

"Things sure look bad around here. Thank you for the check for the Logar family. I only wish you could of been here and went with me when I took it up."

VACATION IN ROMAN FRANCE

Vacations are not the least valuable part of the time for the young people who go to Europe under Service Committee auspices, whether working at Chalons or Geneva. Living in Europe for a time makes them realize a land far more conscious of its past than is ours. Well-directed travel helps them to see that history, and so to understand, and help to give us understanding of our mother countries. This shows clearly in a recent letter from Willis H. Hall, Clement M. Biddle Fellowship student in Geneva.

Willis spent his two weeks' Christmas vacation in southern France — Roman France—and very properly started with Avignon. "The Pope's Palace with its large rooms, long stairways, winding passages, heavy doors, mural paintings and monuments and relics of the popes who were at one time masters there, holds one's attention for a time. But it is before the great structures of the Romans, such as the Amphitheatres at Arles and Nimes, the pont du Gard (19 B. C.) one of the loftiest and finest Roman aqueducts in existence, or before the natural beauty of the Fontaine de Vaucluse where Petrarch retired for study and meditation after leaving "his Laura" at Avignon, that one pauses longest. There one feels one is in the presence of the ages, and that they are real gigantic links which really anchor us to a period that most of us know only from our Ancient and Mediaeval History textbooks. It is truly a pleasure to sit by them, and enjoy the inspiration that only such close contact can give.

"Southern France possesses many monuments of less imposing nature, but the most interesting of all to me was the old City of Carcassonne, which is said to be one of the best, if not the best, preserved of the old fortified cities in Europe, some parts of which had seen the invasions of the Visigoths, Saracens, Franks, and many French nobles down through the ages. Although there were places where the walls or parts of towers had been restored after the centuries of battles and the constant destruction wrought by the weather, one feels that the restorers have tried to preserve the appearance as nearly like the original as possible. Today the student visiting the walls may get a clear idea of the methods of warfare and the sort of protection afforded by them during a siege. And while wandering between the inner and outer walls, and through the streets of the city, I gained a clearer impression of the life of the people of that Mediaeval period."

HOW ABOUT A JAPANESE ORATORICAL HERE?

Many are the duties of a Quaker ambassador. Hugh Borton, in the midst of his struggles to acquire the Japanese language, has "had the privilege of being a judge at an English Oratorical Contest held under the auspices of the Keio University English Speaking Society. All the speeches were admirably done, and it was exceedingly difficult to pick the winner. One of the speeches, entitled "Moral Disarmament" was such a fine argument for peace that I am communicating with the Secretary in the hope of getting a copy.

"The speech—thought, matter and everything—is original with the student; so that if I can obtain a copy, I hope to send it on for publication. I think it ought to find a place in some American publication."

FRIENDS CENTER, BOSTON

The Young Friends Discussion Group had some interesting meetings in February. At the home of William and Mary Duguid, Prof. Harrison L. Harley started the discussion on "Some Recent Points of View In the Field of Educational Psychology." At the home of Paul and Mabel Townsend, Delbert E. Replogle gave a talk about the Mission Work in Alaska, with pictures. During the last snow, the group had a Toboggan Party in Franklin Park, which was greatly enjoyed. After the sport, they were invited to the home of

Mary A. Gove for hot cocoa. The Quaker Round Table met at the Phillips Brooks House, Harvard Yard, with Mary A. Gove as hostess at the supper. After the social hour, Alexander C. Purdy, author and professor at Hartford Theological Seminary, spoke on "The Mission of Friends Today." The next Round Table will be on March 17, when the young Friends Group will entertain.

The Woman's Missionary Society held its regular meeting at the Woman's City Club Annex, Boston, with Pearl J. Roberts as hostess. It was an unexpected pleasure to have Charles O. Whitely present, and all enjoyed his interesting talk on Indian life in our different mission fields. The next meeting will be, March 16, at the home of Elizabeth Aldrich Swan, when the regular study will be presented by Myra D. Gifford.

A Supper Meeting of Boston Monthly Meeting was held at the Friends Center, when William H. Robson spoke of the special significance that the terms "minister" and "communion" have for Friends.

At one Tuesday Tea, questions about Friendly topics were given each one to answer. At another, Miss Florence Luscomb, who has been using the Center in the work for the Kellogg Pact and against the Cruiser Bill, read her own essay and also one by Mrs. John A. Marsh on "What Should Our Attitude Be to the Hoover Administration?" These essays won the prizes in the contest recently conducted by the Ford Hall Forum, and the writers attended the inauguration of Herbert Hoover as guests of the Forum. At the last Tea, Agnes Gretsch read two of the prize peace essays that had been received by Mary and Helen Seabury of New Bedford in the National Contest of the Intercollegiate Peace Association. Frances Buxton has the care of the Teas for March.

SUPERVISED TRAVEL PLAN IS EXTENDED

Many colleges and universities throughout the country are today encouraging supervised travel for educational purposes in one form or another. Two years ago Louis T. Jones of Whittier College, Whittier, California, sponsored a tour to Europe, the party being made up of students, members of the faculty, and Friends in the immediate community. There were nineteen in all who made the trip.

En route to the east coast this group from sunny California stopped at Chicago and spent the day with members of the Chicago Friends Meeting. In London they visited Friends House and attended Sabbath morning meeting. On the continent they came into contact with a number of distinguished Friends, visiting the Friends meeting in Paris. The trip was made the means of creating better international feeling wherever the party touched, a thing that unfortunately cannot be said of the average American summer tourist. Not a member of the party used liquor or tobacco in any form. In the hotels and public places this made them distinctive. Many hotel managers passed their favorable comments and respected the party, rendering the better service.

Another like trip is being planned for this coming summer. The invitation is broadening out for other Friends to join this group from California. Special guides are provided on the other side of the water. An inquiry addressed to "Whittier College Service," Whittier, California, will bring a ready response with complete information.

FIRST FRIENDS AT MARION

Sunday, February 3, was observed as Young People's Day at the First Friends Church of Marion, Indiana. At the morning service the choir sang the anthem, "The Heavens Are Telling," by Beethoven, and Ward Bedford gave the baritone solo, "The Voice in the Wilderness," by Scott. The pastor's theme was "Christ's Estimate of Life."

The evening service was in charge of the young people of the church, Violet Pike presiding. The service opened with an organ prelude by Martha Leamon, followed by the hymn "Day Is Dying in the West," sung by the congregation. The Himelick trio, consisting of Lucile, piano; Robert, clarinet, and Raymond Himelick, violin, gave a half hour recital consisting of the following numbers: "Andante," by Mendelssohn; "Romance," by Weber; "Berceuse," by Benbe, and "Sest March," by Wagner. Raymond Himelick also gave a violin solo, accompanied at the organ by his sister, Lucile.

The Young Men's Quartette of the Marion College gave a group of four numbers, "Faith of Our Fathers," "Rock of Ages," "What Did He Do," and "Nearer My God to Thee." The pastor, Frank Long, brought a message on "Successful C. E." This was a most interesting and impressive service and was enthusiastically received by a large audience.

Race Relations Day was fittingly observed by the pastor exchanging pulpits with William Oglesby, pastor of the Colored Baptist Church of this city. The visiting pastor spoke from the theme, "Out of a Changed Heart, a Changed Life." Iline Burden, a soprano soloist of his church, sang two negro spirituals.

SPICELAND SPECIALS

Quarterly Meeting was held, March 9, at Spiceland, Indiana with Charles N. Franklin, of Greenfield, bringing a helpful and instructive message. The Spiceland local meeting, having remodeled their church, dedicated it, on the afternoon of March 10, with regular services of Sabbath School and preaching by the pastor in the morning. There was a basket dinner served in the new basement with room for everybody to have a generally good time. Many people from over the Quarterly Meeting were present in the afternoon to hear Charles E. Hiatt, in his fine way, preach the dedicatory sermon. No offering was asked for, as all bills had been paid.

On Sabbath evening an instructive pageant was given, entitled "The Model Church," that every one enjoyed. Monday was Community Night when all the different organizations were asked to take part on the program by a four or five minute talk. Tuesday was Family Night when each family was expected to sit together while William J. Sayers, pastor of Muncie meeting, preached a most splendid sermon. On Wednesday night, a "Mother and Daughter" banquet was served to one hundred and seventy-five guests who listened gladly to Mrs. Chenowith of Indianapolis.

For Thursday was planned a Membership Night when George W. Bird, chairman of the Evangelistic Committee in Indiana Yearly Meeting, would preach and every one was asked to be present. For Friday night at the Father and Son banquet, Clyde A. Milner of Earlham College was invited to make the address on the subject, "Character In Conduct."

A man's longest purposes will be his best purposes. It is true, life is short and uncertain; but it is better to live on the short arc of a large circle than to describe the whole circumference of a small circle.—CHARLES H. PARKHURST.

A Survey of Your Meeting— Its present condition and future possibilities

Is your meeting growing in spiritual power and influence? Are you holding your young people? Is your ministry effective?

Perhaps a careful survey of your meeting activities, your First-day school work, the interests of your individual members at home and abroad, the encouragement being given your young people, etc., would help solve some of your problems.

During the coming fall and winter, I hope to be able to make such a survey in a few Friends Meetings. Arrangements should be made this spring.—WILBUR K. THOMAS, Lansdowne, Pa.

QUAKERDOM · AT · LARGE

Pauline Terrell, who contributes to this week's issue the article, "Friends House and Its Activities," has accepted a teaching position in history at George School, near Philadelphia, for next year.

* * * *

Herbert Hoover is said to be the ninth member of the American Philosophical Society to be elected to the presidency of the United States, the others being Washington, John Adams, Jefferson, Madison, John Quincy Adams, Buchanan, Grant and Wilson.

* * * *

The death of Phariba W. Stephens of Richmond, Indiana, occurred March 5th at Pasadena, California, where she was spending the winter with her husband, Frank W. Stephens. For many long years she has been very active in the work of Friends, both in Richmond and in Indiana Yearly Meeting and will be greatly missed from many points of view. A more adequate notice of her life and service will appear later.

* * * *

The team representing First Friends Church, Detroit, Michigan, is playing class A ball in the Northwestern Interchurch Basketball League which includes about half the churches of Detroit. On March 1 they were the only undefeated team in the first division and were hopeful of being able to hold the "A" title. The pastor, Ira C. Dawes, is serving his second year as Vice President of the Interchurch Athletic Association of Detroit.

* * * *

Arthur and Alice Santmier, pastors several years ago at Farmington, New York, and later missionaries among the Otoe Indians, send greetings to their friends from York Factory, on the shores of Hudson Bay, where they have been for two or three years past. Their postoffice is Amery, Manitoba. For the sake of their children, Ramona, and little Arthur David, these Friends wish to return next summer to the States and locate near some good school. They will be glad to consider a call to pastoral service.

* * * *

Charles O. Whitely has been carrying latest news of our Oklahoma Indian Missions to Friends in New England, New York, and Baltimore Yearly Meetings during February, speaking at Worcester, Portland, Lynn, Boston, New York, Brooklyn, Poughkeepsie, Baltimore, Lincoln, Virginia, and some other points. In Brooklyn and Baltimore, Friends of both branches held union meetings and expressed great interest in the information which he brought in regard to our Indian work. Charles Whitely is aiding in a period of visitation evangelism at Marshalltown, Iowa, from March 10 to 24.

* * * *

As ambassador of the Christian Endeavor Union of Great Britain and Ireland, M. Jennie Street had a hearty sendoff before sailing from London for New Zealand. The reception was held by invitation at Christ Church, Westminster, and some hundreds of her friends were present. The president, Dr. F. B. Meyer, referred to the many years in which she has served the movement and presented her with a traveling clock. In her reply she mentioned letters received from Mrs. Clark, widow of the founder of Christian Endeavor, and from Mrs. Potts, the "mother" of the first English Christian Endeavor Society.

* * * *

We forgot to add an important postscript to the paragraph appearing last week on this page relative to the Earlham-Wabash College debate held March 2, which is to be published in full in the University Debaters' Handbook for 1928-29. The debate, which took place after the paragraph was written, was won by the Earlham team, which defended the affirmative of the proposition that a code of criminal procedure, similar to that in use in England, should be adopted throughout the United States. On the preceding evening the Earlham negative team won over Butler University, debating the same question.

* * * *

Friends of the Peninsula and San Francisco Bay region gathered on a recent Sunday afternoon in the home of Walter R. and Catherine Cox Miles on the Stanford University campus to bid farewell and Godspeed to Augustus T. Murray and wife, who were leaving for Washington, D. C., where Augustus Murray has assumed the leadership in our Friends meeting which President Hoover has elected to attend during his administration. Dr. Murray, head of the Department of Classical Literature at Stanford, has for many years been President of the College Park Association of Friends, which includes Friends groups in San Jose, Palo Alto, Berkeley and Los Gatos.

* * * *

As many of our readers know, Friends, and particularly Philadelphia Friends, have taken a prominent part in the effort to do away with compulsory military training in the Land Grant Colleges. Our Friend, William B. Harvey, Secretary of Philadelphia Yearly Meeting, has been particularly interested in the subject and informs us that after years of careful preparation looking toward such an event, the Land Grant College Association has expressed itself as being willing to have the subject discussed at their forthcoming annual session, which will probably be held at Chicago some time in next November. Those favoring optional as opposed to compulsory military training have secured the promise of an outstanding University President to champion their cause.

* * * *

Carl and Effie Heath and M. Christabel Cadbury were appointed representatives of the London Meeting for Sufferings to the Syria and Palestine Yearly Meeting of Friends to be held at Ram Allah, near Jerusalem, beginning March 31. There will be twelve English and Irish Friends in attendance, among them being others known to Friends in this country, Charles E. Jacob, Charles B. and Charlotte G. Lamb and J. Cuthbert Wigham. Some of them took the northern route via Constantinople, expecting to arrive at Beirut on March 5. Carl Heath, as one of the general secretaries of Friends Service Council, felt it to be a great opportunity of obtaining some first-hand touch with the work in the East and he hoped to visit Brummana and Ras-el-Metn, as well as the work of American Friends at Ram Allah. It was important also that Friends should understand the attitude of the French people toward what France is doing in Syria and Madagascar and that there should be a greater unity of thought as to the development of life in those countries.

* * * *

Dr. C. C. Morrison, distinguished editor of *The Christian Century*, was a welcome visitor to the Earlham College community on March 3 and 4. On Sunday afternoon he spoke eloquently at the Vesper service in Goddard auditorium on Christ the Master. In the evening he foregathered with a few Friends socially in discussing various questions of common interest, including Quakerism and its implications. Monday morning he held the close attention of the Earlham students in portraying the scene of the signing of the Peace Pact at Paris, as witnessed by him, and in interpreting vividly the personal implications of the Pact. Following his address he, with his audience, listened to President Hoover's inaugural speech, over which he was very enthusiastic. Meantime the pastors of Indiana Yearly Meeting had been coming in for another of their periodical conferences or "short courses," in cooperation with the Faculty, and on Monday afternoon Dr. Morrison

spoke to the conference most impressively in interpreting the Quaker fundamentals and in laying upon his hearers their heavy responsibility for promoting those principles in this day of great need for them.

* * * *

Truman C. Kenworthy of Dublin, Indiana, who, with his wife, Marianna Kenworthy, attended the inaugural ceremonies at Washington on March 4th, had an unexpected privilege of constituting the reception committee which greeted Augustus T. Murray on his arrival at the National Capital to become minister to the new President. It happened this way: Truman's son-in-law, S. L. Pidgeon, is a news photographer on the Washington *Times*, which commissioned him to get a picture of Dr. Murray. On consulting Washington Friends he found that arrangements had been made for a committee to meet and welcome the distinguished arrival at the station and, although no explicit information had been received, they figured that he would come on an eight o'clock train. Now, news photographers can take no chances on probabilities, and to make assurance doubly sure the enterprising photographer decided to begin by meeting the earliest train on the schedule. Accordingly, accompanied by Friend Kenworthy, he was present when the six o'clock train rolled in and off of it stepped Augustus T. Murray and wife. The photographer got his picture and Truman presented the Murrays with the freedom of the National Capital and the welcome of Friends in particular; and so the day was saved and everybody was happy.

NEWS OF OUR MEETINGS

The Prohibition and Purity Committee of Western Yearly Meeting of which Jehu Reagan of Carmel, Indiana, is chairman, urged by card the pastors of the Yearly Meeting and members of local Prohibition Committees to lead their congregations in a special service on March 3, the Sunday before Inauguration Day, "in addition to the customary prayers for those in authority, to speak to the people, either briefly or at length urging total abstinence and voluntary observance of federal and state laws for the suppression of the liquor traffic." The Committee invites general cooperation in an earnest effort to stem the tide of lawlessness.

* * * *

Saturday and Sunday, February 23 and 24, were days of special blessing and inspiration to the Friends of Salem Quarterly Meeting, which was held at Salem, Iowa. They were favored by the presence of Moses T. Mendenhall, Yearly Meeting Superintendent, whose messages from the Word of God were clear and forceful and much appreciated. A Quarterly Meeting Peace program was given on Sunday afternoon, at which time Moses Mendenhall brought a special message on the subject of peace, in which he pointed out the possibilities of world peace by law and the terrible consequences to even non-participants should another great war break out.

* * * *

Fairfield Quarterly Meeting was held at Leesburg, Ohio, January 25-26. Nearly all the ministers of the Quarterly Meeting were present and contributed to the service, in which a spirit of liberty and deep consecration was felt. A much appreciated solo number was given by Ralph Thornburg of Xenia. Following dinner in the basement of the church the regular business session was held, with Clayton Terrell and Ruth Stowe at the clerks' table. Leesburg Friends appreciated having Marie Cassell with them on February 17, when in a very interesting and forceful way she presented plans for Bible School work. A committee appointed in the Missionary Union of the meeting has been successful in organizing a wide-awake Junior Christian Endeavor Society with more than thirty members. A pleasant social gathering in the basement of the church on the evening of Valentine's Day was a surprise in honor of the pastor, Alonzo E. Cloud, to celebrate his birthday. A most attractive feature of the luncheon was a lovely birthday cake decorated with candles.

* * * *

The Men's Bible Class of Silsbee Street Friends Meeting, Lynn, Massachusetts, enjoyed a social evening, Tuesday, February 26, at the home of George C. Herbert. More than twenty members were present and listened to an interesting talk on Japan by Gordon Bowles, who is now a student in the department of anthropology at Harvard University. He has spent eighteen years of his life in Japan and he talked on the history of the country, the customs of the people there, and the future outlook. Following the talk a collation was served by the host.

* * * *

Mildred B. Allen of Fairmount, Indiana, recently held a very successful revival at Williamsburg, Indiana. There were several conversions and renewals and a splendid work was done among the children and young people. One of the most interesting features of the meeting was the Blue Bird Band, a chorus of about thirty-five boys and girls, which took part in the services each evening.

* * * *

University Friends Church and community at Wichita, Kansas, have recently been greatly blessed by the service of Willard O. Trueblood, pastor of Whittier, California, Friends Church, who conducted a series of evangelistic services from February 21 to March 3. No one has ever more clearly or convincingly expounded the gospel in University Church than he and the meetings grew in interest from beginning to end. It is felt by all that the church received a distinct uplift and members were strengthened in their understanding of the Scriptures and their faith in God. His most important work, however, was with the students in Friends University, where there were daily conferences and meetings, as well as talks at every chapel hour during his stay in the city. Eternity alone can reveal the real results of his work, but it is felt that no one who has ever visited Wichita has had such an influence upon the students. A member of the faculty who was formerly of another denomination, paid a distinct compliment to him by saying that he is a very successful worker with students and that he should spend his entire time in this kind of work.

* * * *

The Haviland, Kansas, Friends Meeting observed Christian Endeavor Birthday by turning over both services of February 3 to the Christian Endeavor societies. There are five active societies each meeting in its own room every Sunday evening. The Senior society took full charge of the morning service, providing the singing, scripture, prayers and one of their number, Alta Neff, preached the sermon. At night the Intermediate society had charge, giving a history of Christian Endeavor, special songs, and chose Pearl Hayes as speaker for the service. It was a great day to see the young people in action and it afforded the church the opportunity to encourage the work of Christian En-

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deavor and have a part in what is becoming a promising feature of the work of Kansas Yearly Meeting. Haviland Meeting is looking forward to holding a series of meetings with Myrl Huff as Evangelist, beginning March 10 and continuing until Easter.

* * * *

Ten members of Linden, Iowa, Christian Endeavor were guests at the annual banquet of Stuart Young Friends Workers celebrating their third anniversary. The President, Charles Thomas, was toastmaster. Paul Barnett of Linden spoke on "Our Forefathers," referring especially to William Penn's work and methods. Pearl Lee read a poem she had composed on "Youth" in which she dwelt particularly on the possibilities of youth. "Speed" was the subject of J. Edwin Knapp of Stuart, and he stressed the importance of waiting upon the Lord as the method by which true Christian speed was obtained. Lilah Birch of Linden spoke on "Hearts," a strong point being the necessity of allowing the Holy Spirit to fill the entire heart. The theme of Earl Baxter of Stuart was "Time," a time for everything being emphasized.

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The Independence, Kansas, Friends by invitation met with the First Methodist Church in an "Inauguration Service," Sunday evening, March 3. The Methodist pastor said, "It is quite fitting as the Vice-President is a Methodist and the President a Friend that the Methodists and Friends unite in this service." "The pastor of the Friends Church, H. Earl Cox, by request gave a short message on the "Origin of the Friends Church." He was followed in an address by Attorney O'Brien on "Law Enforcement of Prohibition." The service closed by singing, "Bless Be the Tie," H. Earl Cox pronouncing the benediction.

* * * *

The Friends Memorial Church of Seattle, Wash., was favored during the month of February with messages from three Friends. Gervas A. Carey, pastor of the Friends Church at Newberg, Oregon, was with the meeting Sunday morning, the 3rd; Robert H. Dann of Corvallis, Oregon, on the 10th; and D. Reeves Shinn, at present Superintendent of the Bible School of the Friends Memorial Church of Seattle, on the 24th.

* * * *

The La Junta Heights Friends observed Race Relations Day at their morning Service, February 24. The special feature was an address from the pastor of the local Baptist Spanish Church who told of his training under Catholicism in Central America until he was twenty-two years old. He said, "If I could, I would paint over every Catholic church, in red letters, the word DANGER, for they do not teach that Jesus will save and it does make a difference." He spoke of the hunger in his heart as he beat upon his breast, out under the starlit sky; but one day he found a friend who had a Bible and after many hours he accepted it as the Word of God, believed on Jesus and was saved. That cost him his home, but through the transformation wrought in his life after four years he saw his father converted, and his mother who was in La Junta last summer is now back among her own people telling the Good News. Members of his congregation sang two gospel songs in Spanish.

* * * *

Harry L. and Jessie Leasure of Grassy Run Meeting, at Sabina, Ohio, in Wilmington Yearly Meeting, held evangelistic services, February 3-17, at the McNair Memorial Presbyterian Church of Washington Court House. Constantly increasing interest was manifested each night. Mrs. Leasure led in the singing and J. L. McWilliams, the pastor of the church, aided in every way. There was a total of sixty added to the church membership. The following sentence is taken from the Washington Herald, "Rev. H. L. Leasure, an evangelist of power, is bringing the gospel message forcefully to listeners and a number have already confessed Christ." This is the fourth series of evangelistic services Harry Leasure has held this winter. The others were at New Vienna where his wife assisted, the work continuing two weeks and the meeting being encouraged and strengthened; one week at Harveysburg, where real good was done; and two weeks at Ada Chapel, Wilmington, where he was again assisted by his wife, and a number confessed Christ.

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Miss Linnet gave an interesting account, at Twentieth Street Meeting, New York, of the conditions on Ellis Island, on February 13, particularly regarding Welfare Island, and the conditions under which immigrants are permitted to land. A week later, Dr. Frank Morris of Sing Sing, told of the work in which he and his wife had been engaged for over eleven years, visiting men and women in prison, and finding work for them when released. At the Monthly Tea Meeting an audience of 114 gathered to hear Ernest Stires talk on Present-day Christianity and its Methods of Procedure. On Wednesday, February 27, at the midweek discussion class, Edward Thomas described the workings of New York's District Attorney's Office. Friends learned with deep regret at the semi-weekly Kings Daughters' Circle, which was held on March 2, that on leaving the meeting-house after giving his talk, Edward Thomas had been struck down and his arm broken. He was removed to a hospital, where he is now convalescing.

* * * *

Gate Quarterly Meeting held at Gate, Oklahoma, February 22, 23 and 24, was of especial interest and blessing. Carl D. Byrd, pastor of the church at Alva, and a former pastor of the Gate Meeting, was in attendance and delivered four very wonderful messages. Special music added much to the sessions, Eileen Byrd and Bernice Walker giving splendid duets during the meetings. Lora Mendenhall and daughter, Manie Forsythe, members of the Gate Meeting but now at Alva, were also in attendance. The Christian Endeavor session Sabbath afternoon, in charge of Sylvia Kirkhart, Quarterly Meeting Superintendent of Christian Endeavor, was featured with numbers by the Juniors and Intermediates. The cafeteria style lunch served to all in the basement at the noon hour both Saturday and Sunday, was enjoyed by everyone. The Quarterly Meeting was felt to have been one of signal blessing in the evidence of the presence of the Holy Spirit.

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RACHEL C. WOODARD

After eighty-eight years of usefulness, more than sixty of them as a minister in the Society of Friends, Aunt Rachel Woodard, as all who knew her loved to call her, passed to her reward, February 26, 1929, from the home of her nephew, W. D. Bales, Wichita, Kansas, following a stroke of paralysis.

Born in East Tennessee, in 1841, her parents and grandparents on both sides were members of the Society of Friends, faithful in duties to church and state. In early childhood she accepted Christ and when the family moved to Kansas

in 1860 she attended the Monthly Meeting school. Two years later she was married to Willis W. Roberts, who died five years later, leaving her to care for two little daughters. Her gift in the ministry was recognized by Hesper Monthly Meeting in 1871 and she served as pastor at Center Hill, Buffalo, Leavenworth, Emporia, Hesper, Prairie Center and Lawrence, Kansas.

In 1872, while living at Prairie Center, she was married to John Woodard, with whom she lived nearly thirty-eight years, until his death in 1910. He was always sympathetic with her in ministerial duties, caring for the farm home near Hesper and the little girls, whom he loved as his own. In 1914 she visited her early home and attended nearly all the meetings in East Tennessee. The last two years of her life were spent with her grandson in California.

At the funeral service in Lawrence, in charge of Charles T. Moore, Arthur B. Chilson spoke of her beautiful character and life of service, and Edna Chilson gave a message in song. M. F. Swafford, Herbert L. Huffman and others had a part. Interment at Hesper, Kansas.

BIRTHS

MACY—To Forrest and Mary Gilbert Macy, Dublin, Indiana, November 17, 1928, a son, Joseph William.

MARRIAGES

TURNER-JENNER—At Xenia, Ohio, March 2, 1929, Lucia Jenner of Xenia and Virgil Turner of Seaman, Ohio, treasurer of the Friends Sunday School at Xenia. Russell Burkett, minister.

DEATHS

HARRISON—Claribel Barrett, daughter of Isaac Merritt and Mary Barrett, was born in Spring Valley, Ohio, December 28, 1861, and died February 10, 1929, at Indianapolis, Indiana. She graduated from Earlham College in 1884, being valedictorian of her class. She was married June 7, 1885, to Thomas H. Harrison of Richmond, Indiana, where they maintained a home for several years. Twenty-eight years ago she with her family moved to Indianapolis, where she has since resided. She was the mother of ten children, nine of whom, with her husband, survive her. Her father and mother both being active and devoted Friends, she was instructed in the Friends faith and practices, developing early a taste for reading and study, especially along religious lines, becoming an ardent student of the Bible and of Biblical and church history. She was an Elder of the church and always active in the affairs of the Meeting on Ministry and Oversight. Her voice was often heard in prayer and exhortation in meetings for worship. She was intensely interested in missionary and Americanization work, and the Woman's Christian Temperance Union. She gave herself unstintingly to her family, to her church and to her friends.

LIEURANCE—At her home near Sabina, Ohio, January 17, 1929, Arabelle Lieurance, widow of George Lieurance, and daughter of Harvey and Asenath Lamb Jackson, aged 68 years. She joined Grassy Run Friends Meeting during the pastorate of Simon Hester. She opened her home to an invalid cousin, and also to a friend, who lived with her a number of years. Funeral services at Grassy Run were in charge of Harry L. Leasure.

MILLS—At her home near Bloomington, Ohio, January 24, 1929, Emma B., wife of Lewis B. Mills, and daughter of Abel and Charlotte Fawcett Bevan, aged 75 years. Born at Paintersville, Ohio, a birthright member of Friends, she served as elder for many years in Grassy Run Meeting. The husband, with whom she lived fifty-four years; a daughter, Fanny Wical; a son, Homer Mills; three grandchildren and three sisters survive her. Harry L. Leasure had charge of funeral services at Grassy Run.

SPRAY—At the home of her daughter, Mrs. L. Oscar Moon, Detroit, Michigan, February 26, 1929, Ruth Hinshaw Spray, aged eighty-one years. She was born at Mooresville, Indiana, but grew up at Indianola, Iowa, graduating from Earlham College in 1874, and afterwards taught Literature at Raisin Valley Seminary and Penn College. In December, 1880, she married Samuel J. Spray and made her home the rest of her life in or near Salida, Colorado. While she was interested in all literary, social and civic enterprises in her community and state and was noted for her work in Colorado for neglected and dependent children, the interests nearest her heart were the welfare of the Society of Friends throughout the world, and International Peace. She was a member and active supporter of many important peace societies, here and in Europe, and was for many years a vice-president of the American Peace Society. She was a charter member of the Woman's Peace Party, which afterwards became the Woman's International League for Peace and Freedom. It was a great satisfaction to her that she lived to see International Peace grow from ridiculed obscurity into the most widely popular cause of the day, and to see a Quaker elected President. The morning meeting, on March 10, of the Detroit Society of Friends was devoted to a memorial for her.

THOMPSON—At the home of her daughter, Mrs. R. S. Hammond, Argonia, Kansas, January 30, 1929, Sarah Catherine Thompson, daughter of Thomas and Rachel Smith Trimble and widow of Aaron Thompson, in her eighty-seventh year. Born in Vermilion County, Illinois, she was married to Beriah Haworth in 1869, and fourteen years later he died leaving her with five children. The following year she moved with the children to Argonia and in 1885 was married to Aaron Thompson. To them one child was born. This husband died in 1920 and much of the time since was spent with her daughter. A woman of unusual poise and dignity, she met the varied problems of life with a tact and firmness seldom equaled. Her quiet faith has left its imprint on all who knew her.

THORNBURG—At her home in Leesburg, Ohio, January 18, 1929, Sarah E., wife of Silas H. Thornburg, leaving the husband, two sons, three daughters and three grandchildren. She was an exemplary elder and a loyal member of the Friends meeting, and the influence of her sweet Christian spirit will live on in the hearts of all who knew her. Her pastor, Alonzo Cloud, had charge of funeral services in the Friends Church.

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CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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